The Missionary Herald

VOLUME CXII APRIL 1916 NUMBER 4

OVERTURNINGS in Mexico come quickly in these days. No sooner do we get word that missionary life is settling down again and missionary work is being resumed or expanded than we hear of another interruption. A telegram was received March 14 at the Board Rooms from Rev. Alfred F. Wright, of Chihuahua, reporting all well and all leaving the following day; also that a wire had been sent to Miss Dunning and Miss Prescott at Parral. Apparently the incoming of American troops in pursuit of Villa and his bandits it was thought would look to Mexican eyes so nearly like intervention as to rouse a yet more bitter anti-American sentiment, in view of which a prudent course would be the temporary withdrawal of American citizens from the country. In some ways our missions in Mexico are kept even more unsettled, if possible, than are those in Turkey. The political situation of Mexico and our country's relation thereto make a pitiful spectacle, and the day of restored order and of recuperation seems to be still further delayed.

Coming Out of Mexico

THE American Board has at this writing three mission stations in territory under Russian rule: Van, Erzroom, and Bitlis; and four more seem on the point of being captured: Trebizond, Harpoot, Diarbekir, and Sivas. If Russian arms continue their present whirlwind successes in that theater of the war, the interior of Turkey will soon be at least temporarily a Russian possession. It is a live and serious question, What will be the effect on foreign missionary work of this change of masters? Time was, and that not so long ago, when Russia was thought to be hostile to evangelical missions. She has not welcomed them in her empire or treated over kindly those who have sought to introduce them there. The earlier missionaries in Turkey looked askance at their Russian neighbor and counted themselves fortunate in having only the Turk to consider. But times have changed; Russia has developed, broadened, opened. Her representatives at consular posts in Turkey have shown a friendly attitude toward the American missionaries and their work. The Russian forces entering Van treated considerately the missionary company. Our representatives who are nearest to the problem feel confident that Russia will deal favorably with the missionary interests in the land she is conquering.

Our Russian Field

IF we may believe the reports that come from various quarters, Turkey is now in desperate plight. With the Russians victorious over her armies in Armenia, with defeat attending the Egyptian campaign, with impending union of Russian and British forces in Mesopotamia, with her German ally rendering small aid or support, and with internal dissensions weakening her counsels and policies, the Ottoman Empire seems to be tottering to a fall. Rumors are persistent that she is seeking to make peace with Russia, though there is no intimation that the Czar will break the solemn agreement between the Allies that they will not conclude a separate peace. It has happened many times before that Turkey seemed on the eve of disintegration. She has had a wonderful history of escapes from doom. It may be that she will find a way out from her present crisis.

Crisis in Turkey

But it looks, as we go to press, as if she were fast approaching collapse.

It is a fit time to take account of stock in our missionary enterprise in that land; to see what we have left to us there and what we may hope to bring out of this emergency. That is attempted in the April issue of the Board's Envelope Series, the title of which is, "The Things That Remain in Turkey." After reviewing the things that have been shaken in the last two years, the article proceeds to enumerate and to evaluate the abiding possessions of our Turkey Missions. We believe that this number of the Envelope Series will meet a demand of the hour; so many people are asking whether missionary work in Turkey can be saved, and if so, what sort of a future it can anticipate.

It happens that a new volume of the Envelope Series begins with this April number. It is a good time to subscribe. Only ten cents a year for four attractive issues. Send dime and address to John G. Hosmer, Agent, 14 Beacon Street, Boston.

The Panama Congress

IT is impressive to see the attention the press, both secular and religious, has given to the Panama Congress. Associated Press dispatches to the daily papers while the Congress was in session were notably full. Metropolitan journals have published articles from their "special correspondents." The religious weeklies have awarded exceptional space to their quite detailed accounts. We regard the attaining of this wide publicity as fresh evidence of a growing interest in foreign missions: a recognition of the news importance of movements connected with the spread of Christianity through the world. Those who weigh the values of current events have come to see that missions are influential factors in world affairs; that they have their bearing on international relations and concerns.

Still more we believe the conspicuous attention paid to the Panama Congress in the public press indicates the impression which is made by united movements in missionary work. It is not only the larger scale of work or the greater number of workers which union presents to view that adds interest to the occasion, but the spectacle of the coming together of various religious denominations and mission boards for the coöperative study and planning of a common task. It is felt to be an event of more than local importance, or even of strictly missionary importance, when Christians of many communions will leave their several undertakings and make the effort involved in thus assembling for a united council to plan a more adequate campaign of missionary advance.

So widespread and so full have been the reports already published of this Panama Congress that it seems unnecessary for a monthly magazine like the *Missionary Herald* to attempt at this late day a detailed record of the conference. We are happy to present to our readers an appreciation of it from the pen of one who participated in its deliberations, Mr. Harry Wade Hicks, formerly a secretary of this Board and now General Secretary of the Missionary Education Movement.

Shaowu, China, and Prague, Austria

A RECENT letter from Shaowu, the American Board's station in the interior of Fukien Province, inclosed a draft for $32.20 (gold), the equivalent of $85.90 (Mexican), contributed by seventeen of the Shaowu churches as a gift to the Prague church. For a number of years the church at Prague has sent $75 (gold) for evangelistic work in the Shaowu field, its foreign missionary offering to one particular place. In this year of stress and sorrow in Austria, Mr. Storrs, of Shaowu, suggested in a letter to the various churches that it would be fine if a return gift could be made. In response to that suggestion, at the annual meeting of the Shaowu Christians the above named sum was brought in. It could have been twice

as large, Mr. Storrs affirms, had any one given a little time to working it up; as it is, one must multiply it by ten to get values in ratio of approximate living expenses. Every cent of it is Chinese money and represents a spontaneous expression of gratitude and sympathy.

When the draft was presented at the Treasurer's desk, it transpired that only a few days before a check had come from Prague for $42.93 for the work in Shaowu. In the pinch of war times it was not possible to raise the usual amount, but the afflicted Christians in Prague had not forgotten their brethren in China or failed to aid the work there. If one were to look merely at the figures of these crossing gifts, it might be thought that not much had been gained on either side. When one reflects upon their expression of the brotherhood that there is in Christ and the unity of his church throughout the world, they become eloquent and heartening, especially in view of the cruel divisions that the war is making.

"Uncle Henry's" Home

AMBASSADOR MORGENTHAU has come home from Constantinople upon a two months' leave, after twenty-seven months of continuous service at the most difficult and exacting diplomatic post in connection with our own government or any other. Since Turkey entered the war, Dr. Morgenthau has been intrusted with the protection of nine nationalities, besides all the American interests involved. His entire diplomatic career has been conspicuously successful and universally satisfactory to the governments and their representatives whose interests he has served. Our own missionaries are loud in their praise of the sympathy, grasp of the situation, and untiring energy of "Uncle Henry," upon whom the responsibility of their protection rested.

Because of the strict censorship of the post office, and since Turkey claimed that the Capitulations had been abrogated, correspondence might have been seriously interfered with had they referred to the United States Ambassador; but the authorities saw no peril in "Uncle Henry," as indeed he has proved himself in fact to be to the missionaries everywhere.

Mr. Morgenthau has been outspoken since his return regarding his high appreciation of the character, courage, ability, and work of the missionaries in Turkey and the institutions they have established. He is equally optimistic with reference to the future of the work, declaring that greater results are to be expected in the future than have been experienced in the past. With characteristic generosity he speaks, in public and in private, of his reliance upon the missionaries for information and counsel, and names Mr. Peet, the treasurer of the Board at Constantinople, as his "right hand" during the crisis, or series of crises, which the embassy constantly faced.

At a serious diplomatic conference with the Turkish leaders upon the subject of the cruel treatment of Armenians, Mr. Morgenthau was confronted with the question, "Why do you, a Hebrew, so strenuously interest yourself in the protection of Christians?" Mr. Morgenthau replied: "It is true I am a Hebrew, but the United States is ninety-seven per cent Christian and three per cent Hebrew, and I represent that country. Therefore in my official capacity I am ninety-seven per cent Christian and three per cent Hebrew."

The Adaptable American

THE conspicuous success of Mr. Morgenthau as ambassador at Constantinople has surprised and gratified the statesmen of European countries who have been forced by the state of war to avail themselves of his services, as it has also the people of our own country. The question is repeatedly asked, Where did this man, trained in the law and reared in business in New York City, achieve the art of diplomacy so as to make him competent successfully to cope with the most astute diplomats and handle the most complicated international

situations at a time of general disorder and belligerency?

This is but another demonstration of the genius of our American society and government.

Mr. Morgenthau has always been interested in humanity; for years he supported and personally participated in an extensive philanthropic work in one of the needy sections of New York City. Here it was that he developed a keen sympathy for those who suffer, and so it was but natural for him to throw himself into the Armenian question, endeavoring in every way in his power to ameliorate their condition. No one needed to say to him, "Have a heart."

He is free to acknowledge that the official positions he has held upon national committees of a great political party gave him a knowledge of men that stood him in hand at Constantinople. He declares that "human nature is the same whether you find it within the membership of a political party in New York or in the diplomatic corps and governmental staff at Constantinople, and will yield to the same kind of treatment." His ability to keep at his task with tireless energy and not to recognize seemingly insuperable difficulties came from years of experience in conducting a successful business amid severe competition. Indomitable courage and fearlessness in the face of danger came from the fact that he is an American who has been sent by his country to a difficult post under an imperative commission, and as a loyal American, who could not shrink from any duty demanded of him by his high office, he fearlessly faced his task.

Combine the above qualifications and characteristics and you have all the elements for a diplomat especially qualified to handle the Turkish situation, with all its exactions and responsibilities at this crisis in its history. It looks as if the Lord began to prepare an ambassador to the Porte years ago, and that the product was ready when the demand came.

Minnie's Seaside Rest

As the spring comes on we remind our readers once more of the commodious and attractive home at Old Orchard Beach given some years ago to the American Board under partial endowment, and where many tired missionaries have enjoyed a refreshing summer at very moderate expense. Though designed especially for foreign missionaries (of all Boards), it does not limit its hospitalities to them. So long as room is available, others are welcomed, especially those who are needing rest after one or another form of strenuous Christian work. We take pleasure in announcing that the "Rest" is to be again in charge of its popular hostess, Mrs. S. C. Gunn, who may be addressed concerning rooms, terms, etc., at Midland Avenue, Wellesley, Mass.

A Phonograph Record

Two recent appeals in the *Missionary Herald* for Victrolas (from Messrs. Burr and McBride, of India) have drawn out from Mr. Partridge, of Sivas, the following story of the phonograph at that station in Turkey:—

"When Mr. Holbrook was starting for Sivas some years ago, the people of a church which was especially interested in him desired to give him something as a souvenir of friendship; and when he found the amount they expected to spend was sufficient, he suggested a Victor Talking Machine. His object, as he told me afterwards, was to have something which would not only afford him pleasure but would also enable him to share that pleasure with others. He was fortunate in finding as a partner in this venture a New England layman who has year by year sent us a quantity of used but still uninjured records of the finest quality.

"Mr. Holbrook's fine musical taste held him up to a high standard in buying new records. It has been a great satisfaction to us to see the gradual elevation of taste on the part of our pupils. They came really to prefer for their regular entertainment Kreisler and Caruso and the great 'Messiah' solos as against lighter music. I cannot speak too highly for the Victor as an educational agency in the foreign mission field, provided a good musical taste guides in the selection of records.

"The musical education acquired in the repeated hearing of the best artists and the added religious spirit in the records of the 'Messiah' are very valuable for educational institutions in lands which artistically are so far behind the civilized world.

"Let some musically inclined persons provide every foreign missionary institution with a first-class Victor, and then guarantee its proper use as an educational instrument by a careful selection and renewal of records."

A Campaign for Millions

WE are getting used to big figures. The war is leading us to reckon both men and money in unprecedented masses. Time was when a million men or a million dollars seemed an illimitable number. Now war loans spring easily into billions and a single call for reenforcements will ask confidently for a million recruits. It is time for the Christian movement in the world to quicken its pace; to plan on an ampler scale; to issue a worthier challenge to its supporters.

The Christian Endeavor hosts have caught the contagion of the hour. At their world's convention in Chicago, last July, they launched a "campaign for millions": a million new Endeavorers, a million new converts brought into the churches, and a million new dollars for missions, the money to be given through the denominational missionary societies for the support of the work at home and abroad. That these proposals are not merely paper resolutions is assured by previous successful campaigns under the banner of Christian Endeavor, and the officers of the United Society say they have never known such earnestness and enthusiasm for any plan before proposed.

Another feature of the campaign which particularly interests those who are praying for more laborers for the harvest field is the setting of the goal for at least 5,000 "life work recruits" during the next two years. These recruits undertake to give themselves to distinctively the Lord's work, either as minister, missionary, or in some other definite department of religious service.

The news of this campaign will carry encouragement and fresh hope to many mission fields, whereon, as has been frequently remarked, the Christian Endeavor idea flourishes and is effective. It will tend to bind yet more closely the societies in this land with those on the other side of the world. We feel sure that our constituency will take upon its heart this new venture of faith, to bid it Godspeed, to remember it in prayer, and to watch with interest and sympathy its fruitage during the two years that close with July, 1917.

Showing that the Message Bit

IT is sometimes said that if a minister cannot convert his hearers, he should at least provoke them; that anything is better than indifference. And it has long been recognized in the foreign missionary enterprise that the most depressing situation is an easy-going tolerance. Opposition indicates that something is being accomplished; that fears are being stirred; that one's message is taken seriously and regarded as dangerous to the accepted order. Missionary work is weakest when nobody cares to attack, when it is not regarded as effective enough to demand notice.

From this point of view we may read with rejoicing, as well as amusement, the following verses, taken from the *Madura Mail* after Mr. Sherwood Eddy's visit there and the evangelistic

meetings in which he was leader. Sircar is the name of a Bengali Christian, a former Brahman, who was another of the speakers:—

OH! HINDU BROTHERS, BEWARE!

The fisher comes with tempting bait;
The fox it comes with cunning gait,
With luring words on us doth wait:
Beware! Beware!

Oh, friend, heed not to that Sircar,
The state his speeches cannot mar,
And so thy sense from wavering bar:
Beware! Beware!

And Eddy he doth eddy 'bout;
He tries our common sense to rout.
Conversion is his faith, no doubt:
Beware! Beware!

And many more, like locust's swarm,
Have risen with a thought to harm,
And stain our noble faith of charm:
Beware! Beware!

What's in a Name?

QUEER names are not confined to one country or to foreign countries. We have some in America. But it is amusing to note the names on street signs in cities of the East. Rev. Lloyd L. Lorbeer, newly appointed to the Madura Mission, reports these specimens observed in the city of Hongkong, *en route* to his field:—

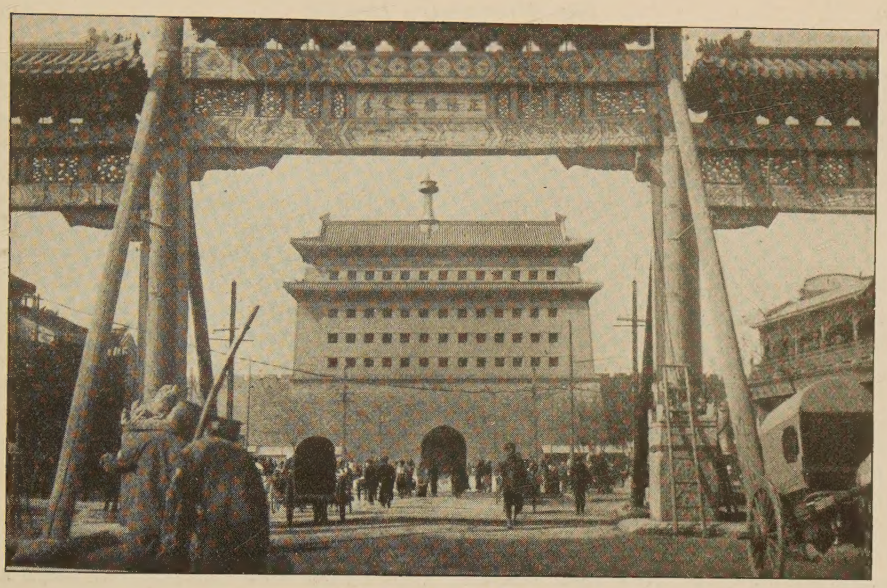
"Long Hing developed our films; Fat Loon runs a near-by store; Hung On sells curios next door; we bought some clothes of Wing Hing; Ah Men is an outfitter, but ought to be an undertaker. Do you wonder that we get muddled in this Chinese town?"

An Interrupted Campaign

THE *Missionary Herald* of last August called attention to the proposed visit to this country of Rev. Paul M. Kanamori, Japan's famous Christian preacher. The special purpose of this visit was to be an evangelistic tour among the Japanese of the Pacific coast, under the auspices of the Dendo-Dan, a Japanese interdenominational board of missions located in San Francisco, whose object is the evangelization of the people of the Sunrise Kingdom who dwell on the sunset coast of the United States. The plan was carried out; Mr. Kanamori duly arrived and has recently finished a campaign in which it is reported there were 2,400 conversions among the Japanese of the coast. We are sorry to learn that sickness in his family compels Mr. Kanamori's immediate return to Japan, interrupts his plans for other forms of service, and prevents his intended visit to the East. It is cause for regret that Christian America, to all its corners, should not have had chance to see and hear this most devoted and persuasive preacher, whose use of the English speech is no less effective than of his native Japanese.

A Bill to be Supported

WE are informed by the International Reform Bureau of Washington that a bill has been introduced in the National House of Representatives by Congressman Gillett, of Massachusetts (Gillett bill, H. R. 10,924), to prohibit exports of "New England rum" and other liquors to Africa. The bill is now in the hands of the House Committee on Alcoholic Liquor Traffic. A hearing on it was promised for the middle of March. The *Missionary Herald* has repeatedly called attention of late to the regular sailing of ships from the port of Boston carrying large stores of liquor destined for the Portuguese possessions of West Africa. The destroying effect of this traffic in both body and soul of the native African is only too evident. It is another "open sore," to borrow Livingstone's phrase. There is said to be a good fighting chance that Congress may approve this bill if the friends of the African and of missionary work for him will make themselves heard by petitions, letters, and telegrams. It would seem that there could not be two minds concerning this question. If we have blamed England for forcing opium on China for the sake of her Indian merchants, what shall we say of ourselves if, to provide a market for American dealers in rum, we degrade to even lower levels the life of the primitive African?



THE EMPEROR'S GATE, PEKING

THE LATE TRANSFORMATION IN CHINA

A Composite Story

One of our correspondents in China frankly remarks that we in America know more about the governmental situation in China than he does. He does us too much honor; but we infer that other good *raconteurs* in China think the same thing, since we have seen no thoroughly satisfactory story of the events preceding and accompanying the change from republican simplicity to imperial state in that country. We have combined from various letters the account which follows. — THE EDITOR.

FIRST came the casting of votes by the 134 delegates elected to decide on the form of government. On this occasion guests were admitted by ticket and filled the gallery of the place where the voting took place. The 134 delegates, chosen from various groups, such as farmers, merchants, scholars, etc., and some appointed because of "conspicuous service" to the country, occupied the body of the house.

Each delegate went up in turn to the front of the hall, wrote his ballot approving or disapproving of the change from republic to monarchy, with two men looking over his shoulder as he wrote, signed the ballot and dropped it into the box. When all had "voted," the box was sealed and then immediately opened and the ballots counted, to see if all had voted. There were 134 delegates present; 134 ballots were cast. Then the ballots were read aloud—so and so, affirmative; such an one, affirmative; and so on through the 134, so that the vote was unanimous. Great applause followed.

Then Prince Pulun—a Manchu who many think should have been emperor instead of the boy Shuan Tung who was dethroned, and who has held some office under the republic—rose up and made a motion that Yuan be petitioned to accept the title and authority of the ruler under the new form of government; a recess of twenty minutes was given while the committee appointed to draw up the petition retired and fished it ready-made out of some one's pocket, some people say, while the rest drank tea.

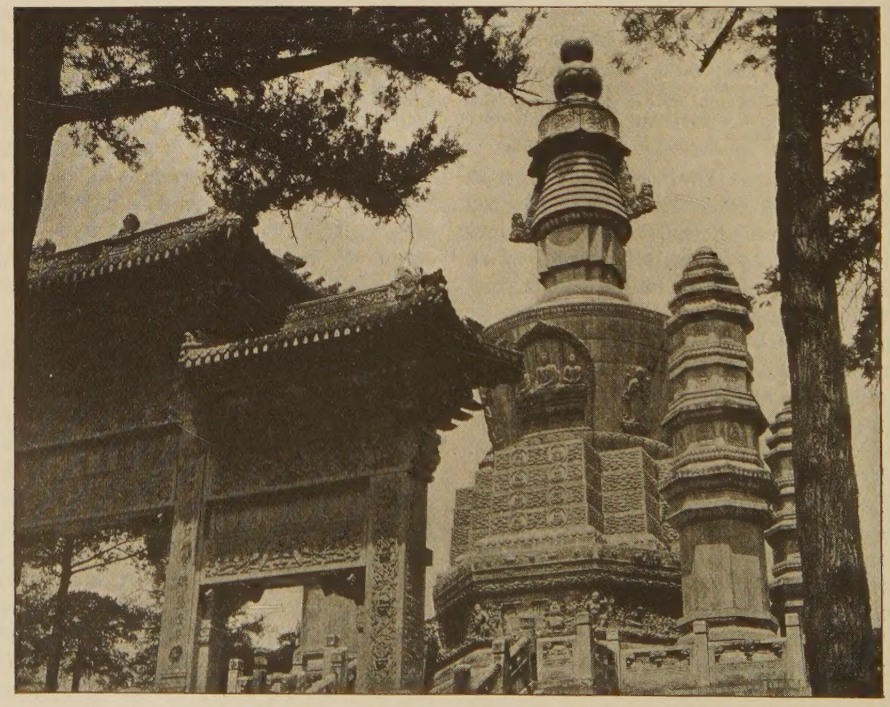
At the end of the time the committee reappeared with a petition telling Yuan about half of his own life history, and urging in conclusion that he become the monarch. After this peti-

tion had been read in full, the 134 delegates went up one at a time and signed the petition, and there he (Yuan) has them, and there is no escape.

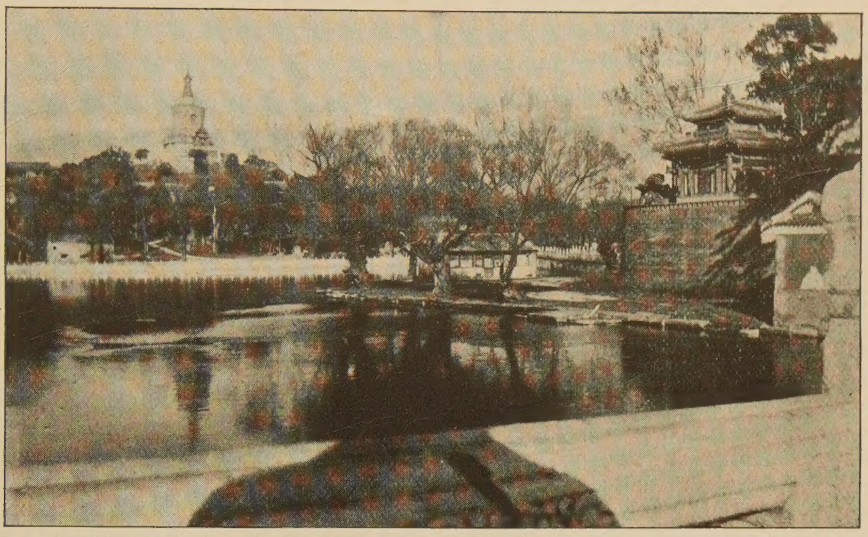
So far as we can learn, the "popular election of delegates" was conducted in much the same fashion. Well, the delegates were elected to vote to change the form of government, not to vote whether or not to change it, and they did their duty or fulfilled their purpose. Whether or not this vote expresses the "will of the people," who knows?

For some weeks before the 134 delegates met, men were busy in Peking redecorating and repairing arches or *pailows*, temples, and the buildings in the Forbidden City. Now they look all fresh and gorgeous—by happy coincidence suitable for the coronation of a monarch. Even the Temple of Heaven, or rather the Altar of Heaven, and the intermediate building have been all fixed up by a coat of nice fresh *white-wash* over the yellowing white marble. The great throne and audience halls in the Forbidden City are being thoroughly repaired and decorated. The yellow roofs and gorgeous Oriental painting of the woodwork, the lacquer finish and brass trimmings, make the buildings and great courts a most effective architectural scheme. Great water pipes are being laid and electric lights installed. The name of the great audience hall or throne room has been changed to indicate a change of dynasty. The new name means "Receiving the Decree," or rather destiny. Evidently Yuan Shih Kai considers himself the "Man of Destiny."

Not only the main quadrangles are being repaired, but all of the buildings in the side courts. The little ex-emperor is living in the residential section of the Forbidden City, immediately joining this audience hall section on the north. Gossip has it that the ex-imperial family have threatened to set fire to all of the Forbidden City



THE MARBLE DAGOBA OF THE YELLOW TEMPLE, PEKING



IN THE FORBIDDEN CITY — THE TOWER OF THE "BOTTLE PAGODA" AT THE LEFT

if the little emperor is forced to leave at once. According to the agreement made when the dynasty abdicated, he was to have the Summer Palace for his residence, and probably the change will be made during the next spring months.

One flourish of the new vermilion pencil made dukes of the governors, civil and military, of all the provinces. But some of these had the courage to decline the honor, among them Gen. Chang Hsun, whose savage soldiers sacked Nanking after the Second Revolution. The ex-vice-president was made a Prince "Military Righteousness," and though he has thrust aside the princely crown, it may end in his choosing between having such a crowned head or none at all. The government is selecting a palace for him, and that of Prince Yü, where a part of our Christian colony lived a month after the siege of Peking, is one that may be taken for him.

Twenty-nine different orders of nobility are proposed! Surely the promoters can all be titled. A special order of nobility has been created for four former officials of high virtue and ability who served both the Manchu dynasty and the republic, but who refuse to take office now or call themselves "subjects" of the new emperor. Their rank will excuse them from this, from prostrations, and from the necessity of standing while in the imperial presence.

An imperial-presidential mandate published just as December 31, 1915, was drawing to a close commands that designation used in the calendar for the next year shall be: "Empire of Chung Hua. First Year of Hung Hsien (Great Constitution)." It had been reported before that the new reign was to be called the "Vast Military," but since the revolt in the south necessitated really being military to the extent of sending several tens of thousands of soldiers south, it seems psychologically expedient to suggest constitutionalism to the daily lookers at calendars.

Since the province of Yunnan has publicly proclaimed that she will uphold the standard of the republic, some one punnishly remarked that the vote for the empire was not so *yunnanimous* as had been represented. Astrology and genealogy have been called in to assist in the impressiveness of the new rule. Yuan Shih Kai's ancestry is now traced back to the semi-mytho-

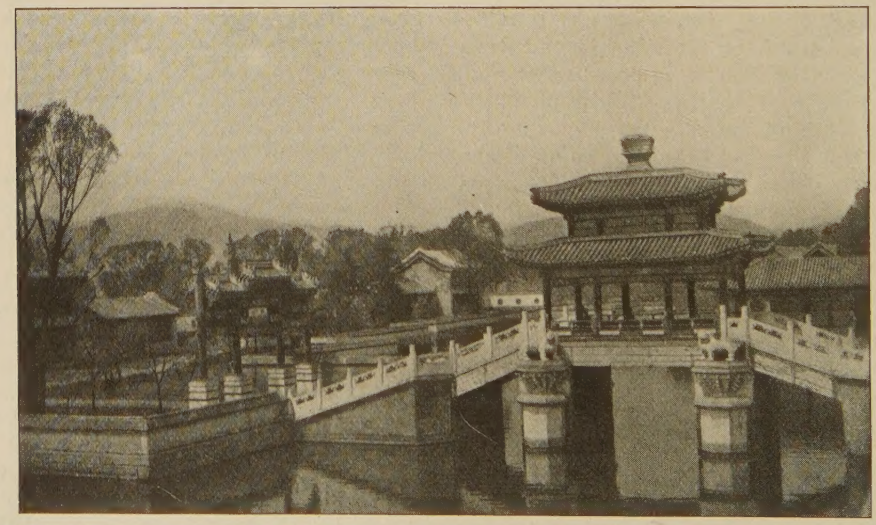
logic Emperor Shun! The worship of heaven at the open altar, performed last year with so much ceremony by the president, was postponed this year from the winter solstice until after the emperor takes the throne. Imperial tutors are being appointed for seventeen (or is it sixteen?) sons, and ladies are to take the place formerly filled by eunuchs in the palace.

The Chinese Christian Church was recently put in a rather serious predicament. The acting premier, Mr. Lu, whose wife is a Belgian, with the sanction of the "Great Emperor" if not on his initiative, proposed that there be a day of prayer for the government similar to the one called about two years ago, which made such a sensation. The Christian leaders of the city were called by Mr. Chin Pang P'ing, vice-minister of the Board of Agriculture and Commerce, himself a member of the Chinese Independent Church, to meet him at the Young Men's Christian Association. If any foreigners went, they did not take the lead.

The Chinese leaders met the occasion wisely, and it came at a fortunate time for them. If they refused, the church would be under suspicion of opposing the monarchy; if they assented, they feared that it would make a break between the church, north and south. But they replied to the effect that a week or two later, during the Week of Prayer, there was a day specially set apart for prayer for nations and rulers, when they would be glad to offer special prayer for China. Then, at the expense of the government, telegrams were sent to about eighty Christian centers throughout China. It is reported that some protests came from Christian leaders in the south, but nothing serious happened.

When the day came the Peking Christians to the number of over a thousand gathered for a mass meeting in the large church at the Methodist Mission. It was a formal occasion. Mr. Chin and two other Christians in the service of the government, who were also to give brief addresses, sat on the platform with the Chinese pastors (from the six denominations in the city) who were to read the Scripture or lead in prayer. Our Pastor Yang presided and relieved the tension in his opening remarks by stating that we had met, not to pray for a form of government, but for the entire country.

May the prayers and the efforts of China's Christian patriots bring rich blessings in the coming months!



IN THE GROUNDS OF THE SUMMER PALACE, WHERE THE LITTLE EX-EMPEROR IS TO LIVE

A TEMPLE APPROACH IN PEKING

THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA

By HARRY WADE HICKS, General Secretary of the Missionary Education Movement, New York

THE Congress was held February 10 to 20 in the Tivoli Hotel in the precincts of Ancon, the section of the city of Panama belonging to the United States. The fears of the most fearful among the supporters of Christian work in Latin America, both those residing at the home base and those at work in the republics of Latin America, were none of them realized.

The hopes of the most hopeful, the least prejudiced, and the best informed were more than realized. As at Edinburgh in 1910, so at Panama in 1916, it was proved that men and women of honest conviction, of undiscourageable devotion to missions, of deep purpose to discover and to be moved to action by evidence, of fidelity in prayer and of love for the gospel and Christ, cannot fail to agree on the essentials. There was such agreement at Panama. It was striking proof of the leadership of the Holy Spirit and not that of men. If any are inclined to think there are too many conferences in the religious world, let them at least differentiate in making judgment between the many types of meetings. Here, as at Edinburgh, were leaders of twenty-one countries, confronted by a superhuman task, realizing that without unity of desire and spirit, and a united assumption of responsibility, Latin America might for another century be left in skepticism, materialism, and a radically defective moral and social condition—the gifts to these peoples of the system of religion that has prevailed for four centuries. In the face of such a challenge, the doubts and opposition of the few who should have been helpers and friends, while not forgotten, were transcended, and used as incentives to a more achieving, practical result.

The unity of spirit was the more

remarkable because of marked differences in temperament, training, and ideals between the Latin-American and Anglo-Saxon minds. In address and debate, as well as in committee session and personal interview, the process of adjustment of ideals and methods went on. Perhaps the largest result of the Congress was realized at this point. In the future, whenever plans for Latin America are proposed by the Boards to the leaders and churches in the fields, or *vice versa,* there will be a more instant appreciation of difficulties and points of emphasis. The evangelical forces of Anglo-Saxon and Latin-American countries have at last been introduced. They like each other and may be expected to continue their fellowship in unending study of their common task, and in aggressive and understanding coöperation in its performance.

THE REPRESENTATION

There were 230 official delegates and 251 visitors in attendance, a total of 481. Of these, 159 were from Anglo-Saxon countries outside of Panama, 145 from Latin-American countries, and 177 from Panama, chiefly the Canal Zone.

Latin America will henceforth be more clearly on the missionary map of evangelical Christian forces. Its complexity as a field is now understood. Its lack of occupation, its lack of *co-operation* in occupation, its crying needs for a more comprehensive program of Christian work, its problems, its glorious successes, its promise for the early future if properly supported from the base of home churches—these realities are now understood by a representative and responsible group of officers and friends of practically

Photo from Dr. F. P. Haggard

CONGREGATIONAL LEADERS AT THE PANAMA CONFERENCE

In the front row: Dr. Frank K. Sanders at the left, Mr. Harry Wade Hicks at the right, Dr. John Howland next Mr. Hicks; in the next row is Mr. Dwight Goddard at the left, with President King, of Oberlin, and Dr. Harlan P. Beach at the right. Behind Mr. Goddard is Dr. C. J. Ryder, of New York, and behind Dr. Beach is Rev. Vincent Ravi, of Cambridge. Second in line from Mr. Ravi is Mr. Sweet, of Denver

all North American missionary societies. The only society supporting extensive work in Latin America which was not represented at the Congress was the Southern Baptist, a fact regrettable to all at the Congress.

FIRST THE GOSPEL

One was impressed with the fact that primary emphasis in Latin America had been laid on preaching or "evangelism," and next on education. The social application of the gospel, so much discussed by religious workers in Anglo-Saxon countries, seems to have received little attention in Latin America, notwithstanding the fact that in social lines of work the largest measure of coöperation with the educated classes, both Roman Catholic and "liberal," or atheistic, is possible. Little attention has been given to medical or industrial missions, Christian literature, and inadequate attention to higher forms of education. To one schooled in the thorough method of the American Board, the extensive presence in Latin America of the agents, methods, and institutions of the so-called "independent" missions was a revelation.

Coöperation between denominations in each country occupied by two or more missions, and in groups of countries where conditions warrant, was agreed upon by all the delegates. The necessity of coöperation was demonstrated conclusively by the discussion of every report, as well as by the survey. The lines of work in which coöperation seemed most easily and readily possible were the preparation, production, and distribution of Christian literature, the establishment and maintenance of higher educational institutions, the completion of the survey of territory, the division or readjustment of fields, and the occupation of territory not now occupied.

The strength of Latin-American leadership was well illustrated in the delegations of each country, notably Mexico, Brazil, and Argentina. Two of the most influential men of South America, Prof. Erasmo Braga, of Brazil, and Prof. Eduardo Monteverde, of Uruguay, will write popular reports of the Congress in Portuguese and Spanish, respectively.

CONGREGATIONALISTS PRESENT

The Congregational official delegates were noticeably few in number, but they were leaders of thought and action. When Dr. and Mrs. Howland, of Mexico, addressed the Congress, the members listened because they spoke with the authority of experience and judgment. Professor Beach devoted his energies to preparing material for the popular one-volume report of the Congress in English, to be written by him. Messrs. Sweet and Goddard represented ably the body of Congregational laymen at the Congress; the latter is now doing so in the four Regional Conferences being held in Lima, Santiago, Buenos Aires, and Rio de Janeiro. Another Congregationalist present was Prof. Frank K. Sanders, chairman of the committee that edited the Commission reports. Professor Sanders will prepare for the press the volumes in English which will report the Congress and will be issued by mid-summer.

WHAT TO STUDY

In view of the importance of the Congress, most of the Mission Boards of North America have adopted Latin America as the subject of study for the churches in the year 1916–17. New books are being prepared by Bishop H. C. Stuntz, on "South American Neighbors," for mission study classes; Mr. Robert E. Speer, on "The Two Americas," for laymen; Miss Margarette Daniels, on "South American Heroes," for young people; and Miss Anita B. Ferris, on "The Land of the Golden Man," for boys and girls. "Mexico Today," by G. B. Winton, will also be used. No more practical way of following up the work of the Panama Congress can be found than to push with utmost vigor the study of Latin America in all the churches.

WHERE WE CANNOT "SCUTTLE"

By Rev. FRANK C. LAUBACH, of Cagayan, Philippine Islands

Mr. Laubach writes frequently and with welcome detail concerning what he finds in Northern Mindanao; his appeal compels attention; we trust it will meet with adequate response.—The Editor.

THINGS are started on Mindanao. We have got to keep up with them now. These people want evangelical Christianity and they must have it. Usually a people wants but little of what we have and the demand must be created, but here the people want religion and they do not want the Catholic religion. We MUST fill the demand, or they will wander off on some new native superstition and we will have a new sect on our hands. I have already heard of the chances of such a movement taking place. We do not have all the time in the world in which to act. We have got to move with power and with wisdom, but move we must.

A TYPICAL HOUSE IN THE PHILIPPINES

The transformation in the Philippines is more rapid than that in Japan during the last half century, and the transformation is far more thoroughgoing. The Philippines are having the Western civilization thrust upon them by a system of public schools that quite equals and at points excels that in the United States.

Education is the liberator of imprisoned purpose and the fosterer of nameless yearnings. Such yearnings are welling up in the hearts of the young Filipinos. You know what the young Turks, educated but not Christianized, have done, to the amazement and horror of the world. They exemplify liberty untutored by self-control. America for seventeen years has been training a generation of young Filipinos. God grant that the American Christian churches may realize how much these young men need the character-making influence of Christ in their new freedom! They will not, for the most part, ever break over the traces in the same way that the young Turks, war maddened, have done; though the Moros of Mindanao are strikingly analogous to the Turks in religion and disposition, and the pagans of the highlands of Mindanao have in them possibilities quite as portentous. It is not bloodshed that I apprehend in the near future, if we fail in our responsibility, but that these young men and women may lead the whole populace after a thousand new isms created out of their own eagerness for power, and resulting in endless divisions and the loss of the Christian vision.

As an illustration of what I mean, there has come to my ears this week a report of a young man of power, educated in the old Spanish schools, who chafes under the evangelical standard of personal purity, and who plans to start a new sect which shall "follow David" and shall practice the personal liberty doctrines of Paul "with moderation," and who has succeeded in drawing to his banner some who do not even pretend to live clean lives. The Filipinos are extraordinarily susceptible to spell-binding, and under the alluring oratory of this capable

but immoral man, the doctrine he teaches will doubtless have attractions for many. It is the doctrine which the Catholic Church, or rather priesthood, practices here almost universally, and which this man now proposes to preach as well as practice.

I feel like a man in front of a rising stream. If we cannot dig the channel fast enough, there is going to be a flood. There is no holding this rising power in check. It must be guided powerfully, promptly, judiciously, consistently, or woe be unto us. Wherever we have opened up opportunities, they have been seized with the utmost eagerness. But if we do not open opportunity to them, they will create their own opportunity, develop their own religion, almost their own Bible, so ripe is the soil. On the northern coast of Mindanao such a new religion, rather such new religions, would approximate Catholicism, as the Aglipayano movement did; but in the greater part of the island Mohammedanism or paganism would prevail.

Now we need men as well as money, to guide this field as it should be guided. The situation in Mindanao is taking on more and more the aspect of stern responsibility. It is not only an opportunity, but a critical situation; and it is not so much true that if we choose we can be of great service, as it is true that upon our souls lies a duty. The burden of lives, of generations to come, hangs over my head, presses on my shoulders more every day that passes.

To keep our requests as definite as possible, I want to ask in this letter for a young minister and his wife to come to the town of Momungan and begin a work of the greatest promise there. This town consists of American men who have married Filipino women. There are seventy families, with about two hundred children, and the number is rapidly increasing. They will permit us to take over the schools there if we will, and will allow us to use the school buildings for religious services. We could get practically the whole colony of men, women, and children into the church. But this would be but the beginning of the work there. Momungan is in the midst of a great Moro district, famous for its rice fields and its once fierce Moros. Today the Moros are fast friends of the Americans, and through this colony I am certain is a far better entrance into the very heart of Morodom and of Moros than any opportunity that Bishop Brent has on the island of Jolo or in Zamboanga. It is a chance to attack Mohammedanism under unusually favorable conditions. Already some Moro boys come to the schools of the colony and the Moro men work for the Americans on their farms.

If you have two such men, we need another family at once in the great Cota Bato Valley, where we have about four or five hundred evangelical Christians scattered in several colonies, in the midst of tens of thousands of Moros. If they are not handled with the greatest care, we could easily have a little Armenian massacre there. These Christians are from the island of Cebu. So delicate is the situation that at the invitation of Governor Carpenter, Rev. Mr. Dunlap, of Cebu, who is the old pastor of these people, went down to Cota Bato to urge them to be peaceable and cautious and to keep the faith, while I went to Cebu to take charge of his church.

If there could be a doctor and his wife with each of those evangelists, it would be much better. Indeed, if both are not to be obtained, it might be a fine idea to place a medical missionary in both of these places.

Momungan, in the Lanao district, seems to me now to be the most critical place on Mindanao, though I have already written of many other places which need men badly. May God open another man's eyes toward Mindanao in the next few months!

I do so want a man to assist me along the north coast, too. The plans which we have been considering simply cannot be accomplished by Mrs. Laubach and myself working

alone. Send a physician if he is a capable evangelist, but evangelistic work will be the prime duty of the new man who comes to assist. Probably, therefore, another minister would be best. Once more I say, if you can do it send both, for there is work for both with us.

If some of you do not promise to come over here and visit this field, we shall feel like coming after you. Once to have seen Mindanao, once to have realized what lies there to be done, will mean that you will give Mindanao a very high place in your missionary endeavors and in your expectations of results. I feel now as though I could convince the whole United States when I get back, if I do not wear out before I get there.

A STUDENT CONFERENCE IN WEST INDIA

ASSOCIATED with the Marathi Mission, with station at Ahmednagar, is Mr. Emil Lindstrom. He reached India early last fall and writes enthusiastically of the work, of the Indian people, and of the strength which has come to his own spiritual life since he joined the mission. He sends the following story of his first experience with an Indian student conference:—

"I have just returned from Alibag, a beautiful little village south of Bombay on the coast, where the annual Western India Student Conference was held from December 26 to 31, 1915. This was my first conference in India, although when I was in college I attended such conferences of all sizes in various parts of America, and I

ENJOYING THE DAILY SWIM AT ALIBAG

remember picturing in my mind an ideal camp where Christ would reign supreme. But somehow none that I ever attended fully measured up to my ideal. This camp at Alibag comes nearer to it than any other, and indeed it is very remarkable that a conference

THE ALIBAG STUDENT CAMP FROM THE OCEAN

composed of fifty native students just out of heathendom should display a greater zeal and carry stronger influences than a similar camp in our own Christian land. This is but another factor pointing toward India's eagerness to know Christ.

"Imagine a camp located in the midst of a grove of cocoanut palms, within a stone's throw of the rising tide, where the only danger while swimming was the intense heat of the sun, and while playing tennis, volley ball, cricket, hockey, and football the falling of cocoanuts! Imagine fifty Indian students who have come together with the supreme purpose of knowing Christ better. Here are Bible circles held not in the confines of houses, but in the shade of palm trees. And all this is

comprehended in a Christmas week camp, while Americans are trying to keep warm in the heart of winter.

"This is one phase of life in India, the inspiring phase which spurs us on to meet the trials and temptations in our daily missionary life and which captivates all who have once been in this land of mysteries. I never dreamed that such a spirit of communion would grow up in these young exponents of the Christian faith that they would discuss religion and the power of prayer outside of the study hours. This, however, was the case. The boys felt that they needed Christ spiritually just as much as they needed rice and curry physically. In my walks I would overhear a boy from Poona or Miraj telling one or more from Bombay or Nagar how Christ had become victorious in his life after ardent prayer and after living close to God.

"Mr. Swamidass, an Indian from South India, made just that kind of an appeal to his countrymen which impels students in America to sign a declaration card for the King's service. In his pleasing, tender voice he said: 'Nine-tenths of India's millions live in villages the majority of which have never heard Christ preached, and the people are so ignorant that I must teach them how to write their names in the sand with a stick before they can sign a bank note. India needs you as brothers in Christ to accept the call and serve him.'

"Personal testimonies by two young men who had recently given up Hinduism pictured to us the vast courage which is necessary, and that Christ alone can give one enough of the daring to launch out upon the Great Faith which stands in opposition to caste and belief in the visible idols of Indian childhood.

"One said, with tears in his eyes, 'When I accepted Christ, a few months ago, I had to choose between my mother's love and the love of Christ;' but he chose steadfastly.

"The conference closed at its very height with all hearts inspired with a newborn love for our Lord and Master, Jesus Christ. Unless we expect great things from God, great things cannot be accomplished. Intercede with the expectation of receiving, and not just for the sake of intercession. I plead that you will pray for just such successes all through India and the other non-Christian nations as we have had at Alibag."

A STATION ON THE SUEZ CANAL

The water in the canal is often much lower than when this picture was taken, so that the stations with their little houses, their reservoirs, and their few trees are set high above the edge of the channel

THE MAIN BUILDING OF THE AMERICAN COLLEGE, MADURA

A LOVER OF INDIA

By Rev. AZEL A. MARTIN, of Madura

SOMETIMES I have thought that "social service" was largely a phrase to arouse temporary enthusiasm and produce promises soon forgotten. But to K. Lukhman Khan it means hours of toil and devotion. He is one of the five Mohammedan students in the American College at Madura. This evening he came with beaming face to lead me to "his school." Not far from the campus we went down from the road into a low, mud-walled, thatch-roofed coolie's hut.

Stooping under the thatch, I entered the little room with its sand floor. I found two rude benches, a chair or two, a small, homemade box of a desk where books and slates are locked up during the daytime, and a patch of smooth, tarred mud on the wall for a blackboard. That was the equipment. About fourteen scantily clad but happy pariah boys were the school. I stayed there about half an hour and heard them spell and read, add and subtract. The beginners counted out rude mud marbles to me to show their dawning mathematical ability.

TOWERS OF MADURA'S GREAT TEMPLE

These towers are about 125 feet in height and covered with carvings to their tops. The cocoanut palms in the foreground look small by comparison

Ashiavathan, a Christian student, was helping Lukh-

man Khan. I watched these two boys at their labor of love, and thanked God that the call to service finds a response in the hearts of young India as well as in young America.

For two years Lukhman Khan has been carrying on this school by lamplight, while he has been pursuing his own heavy course in the college. This vacation it has been going on just the same. He receives no pay. It is the result of his own initiative. He is on fire to help the lowly of his country. He uses his own meager income to pay the rental and to buy supplies when the donations of his friends fall short.

Other college men have given a little of their time, but these two stick by their task. A Mohammedan and a Christian—two college boys teaching outcaste Hindu boys for the love of India. Thus Christ's spirit moves men, even though they often find it difficult to acknowledge him Lord.

THE HOCKEY TEAM, AMERICAN COLLEGE, MADURA

Note the caste marks on the forehead of the man at the right, back row. Messrs. Wallace and Saunders, of the college faculty, have evidently been playing

"CONVERTED TO ISLAM"

(See cover plate)

THE document reproduced on our cover this month was printed in large numbers for use in sections of Turkey where the Armenian persecutions were going on. Apparently it was anticipated that many would forswear Christianity and embrace the Moslem religion in order to save their lives or their possessions. This anticipation has not been fulfilled. A noble army have preferred death to denial of their Lord. A translation follows:—

"On behalf of ( ) persons whose names and qualifications are set forth above who have appealed to be honored with the glory of Islam declaring that they are impelled to do this from conscience and their free will. The tenets of the Islamic faith having been communicated in accordance with the laws of the Sherif, the requisite formalities have been fulfilled. This certificate is therefore given for the purpose of changing the registration (Teskerisi Osmanie) in accordance with the seventeenth article of the law issued in the second day of Nissan (April) 1331, relating to registration."

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$4,909.87	$2,151.34	$530.47	$2,641.25	$500.00	$2,171.88	$12,904.81
1916	6,549.67	3,222.51	1,093.20	386.58	75.00	3,180.50	14,507.46
Gain	$1,639.80	$1,071.17	$562.73			$1,008.62	$1,602.65
Loss				$2,254.67	$425.00		

FOR SIX MONTHS TO FEBRUARY 29

1915	$157,888.37	$14,392.02	$9,472.13	$118,345.66	$17,200.00	$12,201.49	$329,499.67
1916	167,131.67	15,719.14	10,564.51	127,245.73	8,845.00	12,291.18	341,797.23
Gain	$9,243.30	$1,327.12	$1,092.38	$8,900.07		$89.69	$12,297.56
Loss					$8,355.00		

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS

FOR SIX MONTHS TO FEBRUARY 29

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1915	$131,829.53	$76,480.01	$6,359.75	$214,669.29
1916	133,709.82	86,714.02	4,144.14	224,567.98
Gain	$1,880.29	$10,234.01		$9,898.69
Loss			$2,215.61	

SIX MONTHS IN THE TREASURY

THE Board's mid-year examinations were held March 1, and all our constituents seem to have passed. If the marks are not as high as our ambition could desire, they at least are higher than a year ago. The record shows a gain for the churches of $9,243.30; for individual givers of $1,327.12; for Sunday schools of $1,092.38; for legacies of $8,900.07. Maturing conditional gifts show a shrinkage of $8,355. The total gain for the mid-year is $12,297.56.

Naturally we are gratified over this report, the more so as the gains have been distributed over the period in a consistent manner. If the Board has not made as rapid progress in its receipts the past few years as the foreign societies of some denominations, we yet can claim a steady upward trend, which promises well for the future. We prefer a consistent record of progress, like that of the American Board

during the past ten years, to the fluctuating record of certain boards—big gains some years, big deficits in between.

The record for February, as seen below, reads like an epitome of the half year—gains all along the line, except in legacies and conditional gifts, a total gain for the month of $1,602.65.

And so, friends, it appears that we have started well upon this most critical year. We face the future with great expectations. But we must not forget that the appropriations have been materially advanced on account of war conditions and that the country is rarely prosperous. Not to increase our gifts under such conditions would be a sad commentary upon our character as a denomination.

THE PACIFIC COAST BREAKS THE RECORD

IN A REMARKABLE SERIES OF LAYMEN'S CONVENTIONS

When it was first proposed to hold a series of conventions on the Pacific coast, under the auspices of the Laymen's Missionary Movement, considerable doubt existed as to this method being adapted to local conditions and as to the willingness of the men "to pay a fee for the privilege of attending a missionary meeting." In some of the coast cities conventions were held only after the proposition had been voted down repeatedly. In view of the splendid outcome, we are glad to learn that the Congregational ministers and laymen stood for the idea from the first, and that they were in the very forefront of all the conventions. We learn, too, that the Congregationalists led all the denominations in the enrollment in every city except one.

Dr. Kelsey, our American Board representative on the coast, has been very active in helping "set up" these conventions, visiting each city repeatedly and joining earnestly with the other representatives of the National Societies in making the coast conventions the best yet held. We congratulate him and his associates upon the outcome.

Such enthusiastic letters have come to us from each of the cities that it is difficult to give a discriminating report.

A good start towards the coast was made at Fargo, where Dr. McNaughton, of Turkey, who is one of the speakers, reported the "best conventions held up to that point."

At Billings the team struck the coldest weather of the season, the thermometer being twenty degrees below zero. Notwithstanding this fact, a fine convention was held, with one hundred men at the Congregational Rally.

At Spokane there was an enrollment of eight hundred men and an inspiring rally of the Congregational forces. It was said to be the largest meeting of its kind that Congregationalists had ever held.

Great things were expected at Seattle and great things were achieved: an enrollment of eighteen hundred, two hundred and thirty-eight of these being Congregationalists; a denominational rally of two hundred and fifty leading laymen, and a date settled upon for a simultaneous Every-Member Canvass.

Tacoma, be it noted, had about the same enrollment as Seattle and fully as good a convention, although the denominational meetings did not bring out as large a representation. Tacoma also agreed to put through the Every-Member Canvass.

Portland made an unusually good record: over twenty-three hundred registrations and a good convention, "alive every minute." There was an evening denominational rally which "did a big business." Oregon seems to have turned the corner and to be facing a new era. There were two hundred and fifty Congregational men at the dinner, with twenty-nine churches represented.

Sacramento. Here the convention was a surprise: eight hundred registrations at the beginning, with only

twelvehundred male Protestant church members in the city.

Unquestionably San Francisco is one of the most difficult cities in the country for the holding of a missionary convention. The team of speakers came into the city with a good deal of trepidation, but they marched out in triumph. Six years ago, when a similar convention was held, there was a registration in San Francisco of seven hundred and fifty, mainly in connection with a big dinner at the Palace Hotel. This year there was no dinner, yet a registration of seventeen hundred. The Congregational Rally which was held in the First Church brought out two hundred and fifty men from forty churches.

A characterization of the work in the coast cities, up to San Francisco, was given by Mr. Fisher, the leader of the team. He was asked how the meetings compared with those in the East, and he replied: "They do not compare. The Eastern conventions were occasions for great speeches. Here, where we have had denominational rallies in the evenings, we have accomplished definite things."

As we go to press, word is received from Los Angeles which makes one almost catch his breath. The report of the convention in one of the Los Angeles papers is headed, "Largest Missionary Gathering of World." This ambitious title seems to be borne out by the facts. Hitherto the largest registration has been at Chicago—4,500. Los Angeles reports a registration of 6,312, of whom 5,963 actually paid their dollar. Ninety-six cities and towns of Southern California were represented. There were two hundred and fifty students present and thirty-seven delegates from out of the state. Great enthusiasm prevailed. Rev. Ernest C. Partridge, of Turkey, who was present as one of the team workers in behalf of the American Board, writes: "Convention closed last night. It was far and away the biggest and the best yet." He goes on to speak particularly of his pride in the Congregational members of the team. He also speaks of the splendid Congregational conference which was held. Thus the series of conventions on the Pacific coast went out in a blaze of glory.

WHAT SOME OF THE CHURCHES ARE DOING

The church in Agawam, Mass., Rev. Frederic H. Von der Sump, pastor, has a wide-awake missionary committee, which has arranged an excellent program of missionary education running through the year, including a midweek service once a month carefully worked up with a vitally interesting program, in which the discussion idea is made prominent. This committee is pushing also the distribution of missionary magazines and literature, and arranging well in advance for effective outside speakers.

The Euclid Avenue Church, Cleveland, Rev. Ferdinand Q. Blanchard, pastor, carried through a highly successful Every-Member Canvass in December, by which they increased their giving for current expenses by more than $1,500 and for benevolences by $1,000. We offer them our hearty congratulations, the more so as by reason of this they were enabled to abandon the pew rental system, which had prevailed for many years, and to place their sittings on the free basis. We know of no church where the canvass was better planned and prepared for than at Euclid Avenue.

The First Church of Hartford, Conn., also believes in the Every-Member Canvass, and Dr. Potter writes enthusiastically of the effort made on December 12 by one hundred men working in teams of two each. Each team made from ten to twenty calls. The work was done on a Sunday afternoon between two and five o'clock. Even the non-resident members were solicited for contributions. Dr. Potter closes his letter with this remark: "The Every-Member Canvass was a revival, as our Sunday school superintendent said it would be. So says about every one who had any contact with it."

For steady growth in benevolences and consistency in method, we know of no church which makes the showing of Plymouth, Minneapolis. Dr. Dewey sends us the report of the treasurer for 1915, which shows benevolent receipts of $24,035.26 for exclusively Congregational objects. The church has received nearly $4,000 additional for sundry objects not on the budget. We recall when the Plymouth Church Annual Budget plan was a new thing, and when the sum set to raise was about one-fourth of the above amount. We believe this church is surpassed by only one, the Old South of Boston, in gifts for strictly Congregational objects.

A very interesting development in benevolences has been going on in the Rutland church, of which Rev. Arthur H. Bradford is the leader. The Every-Member Canvass in this church is now well established and is giving better results each year. Mr. Bradford, in writing of the results, makes a very searching remark, which we wish to pass on to others, when he says, "I sometimes feel, however, that many of our people contribute more for the sake of having the church do its part than because they understand fully the needs of the societies."

CHICAGO'S STUDY DRIVE

The Chicago Christian Endeavor Union is proving that mission study is still popular by the success of its campaign now in progress, known as the Mission Study Drive. The name, with its military ring, has proved attractive. The campaign is to be brief but strenuous, occupying only the first three months of the year.

Mobilization came first. The co-operation of the Chicago offices of the denominational mission Boards was invited, and two Presbyterian and four Congregational Boards heartily accepted. Then a committee of fifty was proposed, but this was found to be too small. Seventy-seven workers were finally secured. Of this number sixty-seven are giving their time to the work of publicity and promotion.

January was devoted to publicity. A perfect rain of shots was kept up all the month, aimed at the pastors, missionary chairmen, and presidents of the Christian Endeavor Societies in Greater Chicago. But better publicity was gained through a series of parlor conferences in eleven districts of the Chicago Union. At the end of each conference the societies present were asked to go on record as favoring a study class in their societies, to start prior to March 31. At most of the conferences the response was unanimous.

The first three weeks in February were set aside for normal training classes. Five classes were organized, which met simultaneously, twice each week. At the first session seventy-five were present. This was a good start, but it did not satisfy the publicity committee; a week later the enrollment had reached one hundred and twenty-five.

Sixty per cent of the societies in the Union have already declared their intentions of having one or more classes. One Congregational church has six leaders in training, with the expectation of having that number of classes. At least two other churches of our order are planning three classes each. The publicity committee has only begun its work. By the time this article appears, it is probable that seventy-five per cent of the societies will be arranging for classes.

In the campaign Congregationalists show up well. Three of the five leaders of normal training classes and the chairman of the General Committee are Congregationalists. Mr. Mather, under appointment to Mt. Silinda and now assisting Dr. Hitchcock in the Chicago office of the Board, is chairman of the Normal Training Committee. Of the 125 enrolled in training classes, fifty-five are Congregationalists, more than our full proportion, since there are ten denominations represented.

FOREIGN DEPARTMENT

MEXICO

Living a Day at a Time

A letter from Miss Ellen O. Prescott, dated February 12, was received at the Rooms March 6, the first word, save for one reassuring telegram, that has come from Parral since October 25. The calm and cheery tone of this recent message is impressive in view of its references to the revolutionary conditions in the midst of which it was written:—

"Just two weeks ago we began to receive a four months' mail. War news loses its interest when two, three, and four months old. The poor Mexicans in the ranches and small towns are suffering many abuses from the lawless bands of robbers overrunning the country. Parral is full of people who have come in for protection. There seem to be no guarantees for life or property outside of the towns. As long as President Wilson is so decided that there will be no intervention from the States and the Carrancista forces are strong enough to hold the town, we are quite safe.

"Only last night forty soldiers, with their general, deserted, taking with them all the arms and ammunition they could get together. The reason given is that they are not well paid. They do not fear that they will be followed, because the number left to protect the town is too small to spare any. If these went out in one direction, the others would come in by another road and take possession, and the first party would not get back.

"With all these revolutions and uncertainties our school has begun with a good number of pupils. Some of the parents pay in *plata* (silver) and others in paper money. Last month we lost about one hundred *pesos*. I sent out my bills Saturday, hoping to get some money together to pay the teachers Monday. That night notices were posted upon the telephone posts that only Vera Cruz money could be circulated. All I had collected was of other kinds, but good the day it was paid. If we ever lived a day at a time we are doing it now. There has never been a time when we have not had enough to eat and to give to others more needy. There has never been a time when we have been without friends, and good ones, too, both among the Mexicans and those of our own country."

BALKAN MISSION

Giving Thanks in Bulgaria

Rev. Lyle D. Woodruff sends from Philippopolis the following picture of the Bulgarian attitude after its recovery of the cities ceded by Serbia some years ago:—

On December 6 a call to thanksgiving service was published for the retaking of Ochrida, Monastir, and Dibra, the remotest Bulgarian cities.

The big cathedral in Philippopolis was packed. I was amazed at the self-control of the people and the service. You would not have suspected from any face in the cathedral that the occasion was unique in Bulgarian history, that it was any other than an ordinary Sunday gathering. The musical responses added mightily to the power of the service, which, being a special one, had no swinging of censers or processional with the crucifix.

The Service

When the Archimandrite, in robes of office, came forward to address the assembly (a too rare occurrence in an Eastern church service), the people quickly became hushed; intelligent

A GLIMPSE OF PHILIPPOPOLIS
The Protestant church at the right

men, who had little heeded the chanting of ancient Slavic Scripture, began to complain at the chimes of the big cathedral bells, which seemed to increase in volume as the crowd became quiet.

It was an occasion of great opportunity and testing. What would the high priest say? Since the reverses of 1913 I have heard many Bulgarians

BULGARIAN VILLAGE WOMEN ON A HOLIDAY

denouncing their own past principles of liberty, tolerance, and hospitality. I was afraid that even the church would manifest vulgar rejoicing, insipid self-congratulation, perhaps a spirit of retaliation.

I was happily disappointed. As the long-haired, full-robed priest spoke in a voice made rhythmic even in conversation by the practice of chanting, I imagined myself in Jerusalem's temple during the rejoicing and priestly admonition on the occasion of a victory over Israel's unworthy brothers, the Edomites. For this was the term, "unworthy brothers," in which, but once, he referred to the Serbians. He might well have said "brave"; that quality is everywhere recognized.

The Address

He referred briefly to the "unbearable yoke of slavery to which our holy places in Macedonia had been subjected," where "tyrants put their hand on everything Bulgarian which with bloody sweat had there been created by a series of generations." (And that sentence in Bulgarian is one of the most beautiful and striking I have ever heard anywhere.) "They exiled the official representatives of the Bulgarian church, the bishops; the spiritual leaders of the poor Bulgarian nation, the priests; the bearers of Bulgarian enlightenment, the teachers. They did not spare even the simple dweller of the mountain huts, if he was unwilling to forget that he was Bulgarian.

"Could this be endured for long? Could we forget ancient Ochrida, the

glorious cathedral of St. Clementine, and the cradle of Bulgarian learning? Prilip, the seat of mysterious Krali Marka, the glory of all that is Slavic? Bitolia, the center of the always alert national consciousness? Tikvish, where by the acknowledgment of all Balkan peoples is spoken the purest Bulgarian tongue? Skopia, the northern stronghold of the Bulgarian spirit?

"The injustice was so great that it was impossible to find deserved recompense. As we poured out our anguish in this holy place, we spoke out, not once only, the undoubted hope that deliverance would come, and that soon. And behold today the heavy stone which was oppressing our bosom rolled off, and filled with gratitude to Providence we can say, 'Jehovah hath chastened me sore, but he hath not given me over unto death.' "

But that which made the address seem to me worthy of a place among classical utterances was the moral emphasis with which it closed. Could Protestant patriot speak better words than these? "As we participate in the great rejoicing, let us not forget that this historical day lays upon us also a serious debt; debt to the past and to the future. Our debt to the past is to honor the undying memory of our brilliant soldiers fallen on the field of honor, to be inspired always by their achievement and ideal, to feed and educate their little children in order that they may become worthy of their glorious fathers.

The Forward Look

"Our debt to the future is to guard with all our strength our engreatened fatherland, and to work untiringly for its many-sided advancement. Let us not forget that which destroys peoples and states. The example is near by. Our unworthy brothers, the Serbians, thought to build up their own national greatness by grabbing that which was another's. In their politics they counted as allowable treachery, robbery, and every kind of offense. And behold the results: their paper greatness has crumpled and Serbia as a state has ceased to be!

"Liberty and progress are a holy thing which unclean hands must not touch. They are a precious pearl for which everything ought to be sacrificed. Let never again party greed hinder our advance! Let no son of Bulgaria put his private interests above the good of his country! Let never again our ears be offended by rumors of thefts from the general good! Only so shall we be worthy of the rich sacrifices made for the freedom of the fatherland. Bowing low before the fresh graves of our heroes fallen in battle for the accomplishing of our national ideal, and singing their everlasting memory, let us give expression of today's joy for God's great mercy in the words of praise and thanksgiving, 'Praise ye God, our benefactor, forever and ever.' "

Publishing the Sermon

After the service I thanked the Archimandrite for the lofty spirit and high standard of civic morals shown by his address, and told him I would like my American friends to know what was in the heart of the Bulgarian. He said he had spoken extemporaneously, but would try to recall and write out his address for me. I also told him I would like to have all our "Evangelicals" read it and to scatter it throughout Bulgaria. He said nothing against it, but rather thanked me for my appreciation.

Accordingly we put it in the *Zornitsa* and printed two thousand extra copies, which we have sent to practically all the Mayors in the country, where others including the local priests are likely to read it. Then we printed five hundred copies of the pages which included the address, and gave it to be sold in Philippopolis through the central newspaper agency of the city.

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Zeppelins at Salonica

A note from Rev. W. C. Cooper, who is in charge of the Board's evangelistic work in Salonica, Greece, reports that

the staff in Salonica are well and "work going on much as usual." He goes on:—

"A 'Zep' or two have visited us. Two warehouses were burned and several houses shattered. Two bombs fell a stone's throw from the mission house, and one to the right and another to the left of my dwelling, each a block away. Casualties were numerous.

"We are about to enlarge our school by one room, but teachers may now fear to come."

⚜

AFRICA

A New Man at Kamundongo

Mr. James Hunter, of Brockton, Mass., who went last fall for a term of service in West Central Africa,

RIDING OFF AN EDITION

Mr. Hunter, recent arrival at Kamundongo, with native assistant at work on the mission press. Note the ingenious use of bicycle power in running the machine

sends a breezy account of his first impressions of his new field of usefulness. We quote a part of his letter:—

"When we arrived at Kamundongo, we received a welcome that made us think of Fourth of July. Guns, bells, horns, or any other article that could produce a sound were used. Those who had no instruments were 'hollering' at the top of their lungs. The best part of it is that the welcome was genuine.

"The religious work looks inspiring; no preaching to empty pews here, no begging the people to come to service. Every seat and every foot of standing room were taken. We have a seating capacity for 350, yet there were 409 in attendance by actual count. Nearly all those who attended church stayed for Sunday school. That kind of an interest counts.

"I like the work, I like the people; and just as soon as I get a working knowledge of the language, I firmly believe that I can do something for the Master among these people. In fact, the cornet is being worked already, so we do not feel entirely like a fifth wheel on a coach."

⚜

The Government Inspector Reports on Chikore

Mr. C. C. Fuller, of Chikore, in the Rhodesia Branch of our South Africa Mission, has just forwarded a copy of the report of the Chikore school made to headquarters by the Government School Inspector for the last year. We quote a few paragraphs:—

Scholastic

"We have here, as at Mt. Silinda, education on a large scale. The school must be one of the largest, if not the largest, in the country. There is sound classification, careful organization of the work of the classes, good method, adequate staff, and at the back of all the superintendent's remorseless activity.

"The result is a really good school. Its interest in the native dialect may be judged by the activities of its printing press, described later, and by its work in translation to the native tongue. Its English work is based largely on the oral method. It begins it boldly with the native child the day he enters school, and by the time he leaves school, when the method has been longer in use, he will have a con-

siderable body of spoken English at his command. The open-air oral English lesson taught by Miss Bates was of a typically good kind, being correct in theory and sound in working practice. The work done in numbers, which is of a simple kind, is largely also oral,

GAMBLING INSIDE A MINE COMPOUND AT JOHANNESBURG

To the vices of heathenism, the heathen are adding the vices of civilization

and so far likely to be more useful than the merely formal work of books, not written for natives and alien to native needs. The writing and singing are good.

"The school at this stage has wisely limited its curriculum, and aims rather at securing greater intelligence within the limits it lays down. The staff is a particularly capable and well-trained one.

Industrial

"It is noticeable that every child in Chikore school (275) and at the outstation school, Sashekwa (37), and practically every teacher at both schools (35) are actively occupied in hard daily work. This is the key to the cheerfulness and contentment that reign everywhere on the mission.

"The special work of the girls is in the laundry, directed by Mrs. Fuller. The building spoken of in my last report as projected has now been put up and is shortly to be extended. It is a good building, well equipped. Here twenty girls are trained, doing two hours' work (at least) each day. Training in housework is also given to ten of the girls. In addition there is the work of the gardens, hoeing, weeding, reaping, threshing, and a number of them have small plots of their own to attend to. There is also the work of their own boarding house.

"The boys are fully occupied. The mission farm extends to 25,000 acres. The boys have the care of the cattle—they are now building a dipping tank—and have cultivated fifty acres, yielding 160 bags of mealies and 140 bags of rapoko. They have during the past year put up a new cattle kraal, a new grain house, and a saw-pit shed.

"During the last year 100,000 bricks and 18,000 tiles have been made on the station.

"They are also active carpenters, doing the work connected with the building operations, including doors and windows. Two natives, skilled carpenters, Jonas and Phillip, direct them.

Printing Press

"In the printing press, under the charge of Zito Sigauke, the mission takes special pride. It has recently put forth:—

"1. First Primer in Chindau, 44 pp. 510 copies.

"2. Acts of the Apostles, Chindau, translated by Mr. Hatch, Rusitu, 90 pp. 600 copies.

"3. Epistle to the Romans, Chindau, translated by Mr. Hatch, Rusitu, 40 pp. 600 copies.

"4. Pamphlet on the Prevention of Consumption, Chindau, 9 pp. 500 copies.

"5. Catechism, Chindau, 60 pp. 500 copies.

"6. First Primer, Second Edition. 1,000 copies.

"And a good deal of general printing for the mission.

"The 'Vocabulary of Chindau, 6,000 words, has been compiled by the mission and is now being printed in America.

Houses and Roads

"Two features of the mission are its native houses and roads. The first appear to me to be the best native houses, without exception, I have ever seen, and the mission takes a special pride in their excellence. The roads are noticeable. During the last two years twenty miles of excellent bicycle paths have been made, so that all parts of the vast farm are now accessible from the central station, and a carriage road of ten miles now runs from the station to the Chipinga road. This is as smooth, most of the way, as a town street and is the best piece of road in Melsetter District. The boys of the school are great road makers and think nothing of tackling the largest mass of stones, anything beyond their power being treated with dynamite.

"It is evident that apart from the school we have here in the laundry, the farm, the carpenters' shop, the building, printing, road making, and the countless other activities of the mission a whole vast body of educative work of the best kind.

"In addition the mission maintains a trained nurse, and during the last season dealt with no less than 3,000 cases of sickness. Nothing that devotion and beneficent care can do for these people has been left undone.

"(Signed) R. McINTOSH,
"*Inspector of Schools.*"

JAPAN

One Year in Nobeoka

It is a heartening story that Rev. Charles M. Warren sends us of what happened in the course of a single year in the church in Nobeoka, a town fifty-five miles to the north of Miyazaki, where Mr. Warren has been located.

It seems that the pastor at Nobeoka had been with the church for twenty years—an unheard of thing in Japan—and had announced his intention of spending his life there. He was one of the outstation evangelists, in the pay of the mission, but for several years there had been no accessions to the church. Then a Bible-woman came to the place for six months and there were several additions, whereupon it was reported that the evangelist was jealous.

At length it became necessary to dispense with one outstation evangelist, and the Nobeoka incumbent was settled upon as the one who could best

LETTER ANNOUNCING IMPERIAL GIFT TO THE DOSHISHA

be spared. It was evident that his length of service had given him a sense of intrenchment in the place, which caused much feeling. He was finally evicted without breaking up the church, and "then," writes Mr. Warren, "what to do for the future became a question. It was decided that Pas-

DOSHISHA'S LIBRARY STACK ROOM

tor Mizoguchi should come here. He has been here just a year.

"He and the church asked for various things, a church separate from the pastor's dwelling being the chief request. The pastor has now a splendid working church behind him. The head deacon is the most popular teacher in the boys' academy; the second deacon is head teacher in the girls' academy; another teacher is a very successful Sunday school worker and there are several other active workers.

"The workers began hopefully and prayerfully. They pulled hard and got the Association Meeting here, with a series of evangelistic meetings for which they had a preparatory 'Hundred Days' Evangelism.' They had another series in the fall, when occurred the twentieth anniversary of the founding of the church. They had cottage and local prayer meetings. All helped. The mission did all it could. Have they made good?

"In *just a year* we find (1) the church has more than doubled in membership; twenty-five have joined on confession, ten by letter. (2) Contributions have risen from 3.80 yen to 10.80 yen, and they are undertaking for next year a still larger budget than this year. (3) The spirit is splendid. The Week of Prayer meetings went from strength to strength in numbers and in spiritual blessing.

"In the near future there are to come here more special evangelistic workers, both of the Union Evangelistic Movement and of our Kumi-ai body. For this they are making extensive preparations, and I think the spirit is the best of any church with which I ever had missionary connection.

"And all this in just one year in a place where the former evangelist said to me that practically nothing could be done!"

CHINA

A Peking Illumination

Writing from Peking soon after President Yuan was proclaimed as Emperor Yuan, Miss Adelle L. Tenney, one of the latest additions to the North China Mission staff, says:—

"Living under a monarchy so far has not proved very different, in every-

DWELLERS IN "LADIES' HOUSE," PEKING

1st row (front), left to right: Misses Mead, Tenney, Mickey; 2d row: Mrs. Ament, Dr. Metcalf, Miss Miner; 3d row: Misses Reed, Miske, and Crane

day affairs, from life in a republic. We did appreciate the illuminations given in honor of his Royal Majesty,

KINDERGARTEN AND GIRLS' COLLEGE IN PEKING

and hope they gave him as much pleasure as they did us. Buildings from top to bottom were a blaze of electric lights, and electric light signs, with Chinese characters, flashed intermittently across the sky. The streets were hung with literally thousands of gay lanterns, some red, some blue, some green, and some yellow. The wonderful big gateways were hung with loops of electric lights, and the newly painted pillars were covered with flowers of every hue and were brilliant with lights.

"Viewing it in the wonderful silver moonlight, with the throngs of people passing to and fro, it looked like a picture in a fairy book, and we could hardly believe it was true."

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A Ways and Means Experiment Station

The Shaowu station of the Foochow Mission has recently devoted a good deal of attention to the agricultural conditions of the country around Shaowu, and a recent letter from Dr. Edward L. Bliss details some of the results of their study. He writes:—

"Fukien Province, from its physical features and climate, ought to be a land of plenty, supporting in comfort a much larger population than now exists in poverty and wretchedness.

"Miles and miles of fertile land, capable of producing three crops a year, lie idle. The rice fields, practically the only land under cultivation, are producing only one crop a year, when they might be yielding also a crop of winter wheat and sometimes a crop of soyer beans in addition. Because of ignorance about fertilizing, the rice fields are impoverished, not even the husks and straw being returned to the soil.

"Then many acres of gently sloping hills, capable of furnishing grazing all the year round, are now covered with worthless brush. Cattle are

IN FUKIEN PROVINCE — AT THE FOOT OF THE MIN RAPIDS

scarce, owing to rinderpest. I have recently learned, at Shanghai, a method of protecting cattle against this disease by inoculation. This protection removes the one drawback to cattle raising in this region.

"Then all the bare mountains, many of them burned over every year, ought to be covered with valuable forests. Now fuel and lumber are scarcer and dearer each year, and still practically no trees are being planted.

"The water power running to waste in the rapids is waiting to be turned into electricity, so affording a diversity of occupation to the people, many of whom are not strong enough physically for the rice farming. So I might go on almost indefinitely. In spite of great natural resources, the people are wretchedly poor; and owing to increase in taxes and the rise in prices of necessities of life, they are growing poorer.

"It has been impressed on me that we missionaries have here a responsibility and an opportunity for helpfulness greater even than in medical and educational work, for a half-starved body cannot be made strong by medicine and a weak body means a dull mind. We are also looking forward to the time when the Chinese churches shall be self-supporting, as they need to be for their own growth in character and ability.

"So I suggested to some of the leading Christians that they form a society to conduct an Experiment Station of Ways and Means for stopping the waste going on about us. They were asked to enter into the plan, not for the profit to themselves, but as something they could do for their country and their church.

"They developed great interest and enthusiasm. It was decided to organize a company in which all the Christians of the Shaowu station should take shares according to their ability. The company should lend, without interest, a part of its capital (up to one-half) to the Experiment Station. To this should be added what money Americans would lend for the purpose. The balance of the company's capital is to be used to plant trees, to raise cattle and other live stock, and to do general farming according to improved methods. For the next year or two it will principally buy waste land and plant trees.

"That this is not a money-making scheme the company has emphasized by putting it into their constitution that one-tenth of the annual profits is to be devoted to Christian work other than salaries, and another tenth to promoting sanitation and hygiene."

⚜

A Strong Witness

Rev. Lewis Hodous, professor in the Union Theological School at Foochow City, sends the following report of the convincing testimony of a Chinese scholar to the power of Christ:—

"The other day I met a scholar who was converted at one of the Eddy meetings in Foochow. I was holding a service in one of our smaller churches. This man happened to be in the neighborhood and attended church. After church we sat down with a company of young men in the reception room. This man began telling these young fellows about his religious experience.

"He said: 'I was a secretary in General Sung's yamen. General Sung was governor of Fukien after the revolution. I used to gamble. Even after the president sent down his proclamation against gambling I used to gamble. Since I became a Christian I have stopped gambling. Then I used to have a pretty strong temper. Little things used to irritate me and often I broke out with considerable violence. Christ has helped me to control my temper.

"'Before I became a Christian my life was scattered and aimless. Now I have a purpose in life, and I am at peace with myself and with all men. I used to laugh at Christianity, but now I am happy to go to services and bear witness.'

"This man is active in social service

and is trying to help on the Christian cause. There are others just like him."

STARTED FOR SCHOOL

INDIA

Bombay Blind School Needs a New Home

"Love Lane" is certainly an appropriate name for the location of a school for poor and neglected blind children, and it is from Love Lane, Bombay, that Miss Anna L. Millard dates her story of the fifteenth year's work of the American Mission Blind School which she superintends. The number in school and workshop this year has reached fifty-seven, and an extra shop-room has had to be secured. Lord Willingdon, governor of Bombay, very generously paid the rental of this additional room, and the government has given a site of land for a proposed new home for the school and has promised a grant-in-aid for the new building. The school has no endowment, and is quite dependent on the public for funds to carry on its work as well as to build the new structure its rapidly growing industries require.

Miss Millard says that seven blind young men trained in the schools are now practically independent. One is a teacher; one, having a little sight, is a peon, or errand boy; the others work accurately and rapidly at cane work. Most of them also have acquired skill in some form of Indian music. One lad recently received a prize in a musical contest in which 150 participated. Miss Millard writes of an increasing number of applications for admission to the school, applications which cannot be granted at present for lack of room.

The Leaven Spreads

Statements continue to reach the American Board's offices of the steadily growing influence of the recent evangelistic meetings in South India. Rev. Burleigh V. Mathews, writing from Battalagundu on December 20, 1915, sends the following:—

"The campaign in the South India United Church has had an excellent influence on all concerned. Even in small villages the Spirit of the Lord has been evident. In one of our little hamlets near by was a nominal Christian who had been leading an abominable life and was a living disgrace to the church. When there was a call for volunteers to do personal work among the Hindus, he was touched and enrolled himself for this purpose. By his efforts four persons have been led into the church from Hinduism, with the incidental effect of reforming the man himself. He is now a regular attendant at church and is one of the pillars of the congregation. He has been hitherto a miserable example to his sons, but they have been good boys, so far as I know, and will be much encouraged by the father's change of base.

"A short time ago we were passing a little settlement of 'Suklers,' outcaste people who work in leather, and were surprised to hear them singing a Christian hymn. We went into their village and found a group of young fellows

singing with much spirit. The people of the caste were standing around them and listening with every mark of attention. When we asked why they were singing, they replied that it was for their own edification and the glory of God.

"Several of them have learned to read under the instruction of our Christian school-teachers, at odd times after school hours; and having a good ear for music they have managed to pick up a few Christian lyrics which they have heard at street preaching services. This particular little community is exceedingly conservative, and it struck us as being remarkable that any one there should care to sing hymns, or if they did, that any one else should stop to listen. After all, an outcaste Hindu may be quite as near the Kingdom of God as his more aristocratic neighbors. We are expecting to open an evening school soon among them."

⚜

The First Fruit

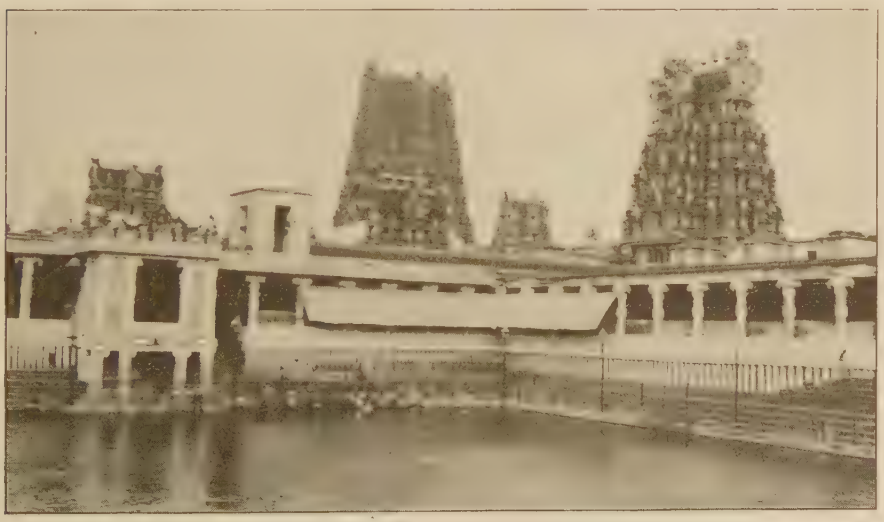
A recent outstanding event in one of the districts around Ahmednagar, according to Rev. Alden H. Clark, was the thoroughgoing conversion of an influential Hindu holy man. "As a boy he was a pupil in a mission boarding school. For twenty years he has wandered over India after the manner of religious mendicants. Now at last the childhood influences of this mission school and the efforts of some of our workers have brought him out. His matted hair and beard, signs of his office, were cut in the presence of a considerable company. He broke down his idol stand, gave me his remaining idol, and was baptized, in spite of no small opposition, last Sunday. Now he is prepared to put his unusual knowledge of Hinduism wholly at the service of the Christian gospel. He is the first fruit of the evangelistic campaign in our district, and will accompany us as we carry this work throughout our towns and villages."

⚜

TURKEY

Harpoot Mourns for Dr. Atkinson

In the February number of the *Missionary Herald* we printed a brief sketch of Dr. H. H. Atkinson, missionary physician at Harpoot, whose death from typhus took place on Christmas morning, 1915. Letters are just coming in with details of his illness and



BATHING IN THE GOLDEN LILY TANK OF THE TEMPLE, MADURA

of the sorrow shown by every one over his death.

The civil governor of the city sent a squad of police to act as escort at his funeral, while the military commandant sent a regiment of soldiers which escorted the body as a guard of honor to the grave and formed in hollow square around the funeral group till the exercises were completed. Many officials, Turkish, German, and Armenian, thronged the house and the American consul was "splendidly helpful all the way through," as one letter says.

Crowds of Moslems and Armenians filled the house on the day of the funeral, desiring to look for the last time at one who they felt had given his life for them, irrespective of creed or class.

The statement that Turks, Germans, and Armenians, Moslem and Christian alike, all united to do honor to this Christian missionary is hopeful evidence that under class and governmental antagonism is real human sympathy and compassion. May it increase till it overthrows the hatred and lust for blood which have covered the land of late!

⚜

"A Stranger and Ye Took Me In"

The following deportation incident comes to us from a correspondent "somewhere in Turkey":—

"We have with us now the wife of a soldier and her three little girls, two of them too small to walk any distance; they were packed into a wagon and driven off accompanied by a gendarme, but the latter turned about and came back about an hour out from the city, ordering the driver to take the party on. The driver went an hour or two farther, and then, not having been paid anything by the government or by the already penniless woman, dumped the whole family out on the road and drove off.

"The poor woman started back to the city, carrying two children and with the biggest one walking beside her, but soon became exhausted; and so had to resort to the fox-goose-and-bag-of-corn method, carrying one and leading one a little way, depositing them on the road and returning for the third child, then going on with two children a stage farther and coming back again for the third, and so forth. This continued all night, and finally the little party turned up here in the early morning, grimy, barefoot, exhausted, destitute. Needless to say, we took them in and gave them food and clothing, and have been giving them shelter ever since."

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SPAIN

Pro and Con

Rev. Wayne H. Bowers, from Bilbao, sends the following summary of last year's work:—

"The leading Protestant weekly in Spain, *El Cristiano,* of Madrid, in a recent issue sums up as follows the work of 1915:—

Favorable

"1. Continued support of the work by the several foreign societies, for which the body of Spanish evangelicals is profoundly grateful.

"2. Dedication and opening for services, etc., of a modest group of buildings in Madrid, uniting chapel, schools, small hospital, and home for aged, paid for entirely by Spanish money—the first instance of the kind in the history of the nation. The leading spirit in this enterprise was Rev. Cipriano Tornos, forty years ago a court preacher to Spanish royalty.

"3. Several small gatherings of groups of pastors, among which the meeting of our group in Bilbao in June, 1915, received special mention.

"4. Steady work done in Madrid by a Spanish-American committee on the translation of the New Testament (a revised version, of course).

"5. A decision of the Supreme Court in Madrid reversing the sentence of a lower court, which had imposed im-

prisonment of one day in his own home, together with a nominal fine, upon an English missionary for failing to remove his hat at the passing of a religious procession. The basis of the Supreme Court's decision was that there is no offense when actual intent to show disrespect for the ceremony is not proved against the defendant. This establishes an important point.

Unfavorable

"In a few villages in the central portions of Spain groups of Protestants have been prevented from meeting by orders of the authorities, based on flimsy pretexts. In one place, Piedralabes by name, after the distribution through the village of tracts, etc., the priest and the mayor, assisted by several ladies of the high Madrid aristocracy, gathered together all of these tracts which they could find and held a public burning in the square of the town. This action called forth a severe article, written by a prominent Spaniard, denouncing such proceedings in the twentieth century."

THE PORTFOLIO

Germans Who Deplore the Deportations

I am glad to be able to say that my association with German friends in Adana was intimate enough to afford me opportunity to know that their attitude was quite the same as that of those who characterized its (the deportation's) enormity in unmeasured terms. Presumably their opinions concerning the shooting of deserters from the army and the hanging of men suspected of revolutionary agitation and acts harmonized with that of the Turkish administration that executed such sentences. But not only did they express themselves in unmeasured terms concerning the general deportation and its attendant terrible suffering; they did what they could to mitigate the sufferings of the people that were being banished. In August of last year the Germans in Adana responded to the call of their consul and contributed nearly $1,500, which sum was handed to the Armenian bishop to be used for the relief of the distress of his people.

A German lady made appeal to different people in the city and secured a considerable sum of money. Then she applied to the Turkish government for material to be made into undergarments for the soldiers. She then called for destitute Armenian women whose husbands were either deported or serving in the army, or who were widows, and gave them a living wage for the work they did under her direction. These Armenian women were earnest in their expression of gratitude. I know of other Germans, notably those who were caring for orphans of the massacres of 1909, who spared no efforts not only to mitigate the suffering, but to set in motion the influences to arrest the process of deportation.

That plucky company of men from the battleship *Emden*, evidently brave and resourceful, on their tramp through Turkey saw enough to arouse their chivalrous souls to indignation.

Naturally I was not at the dinner given in their honor as they passed through Adana, but I was told by good authority that they were outspoken in their denunciation of what they had seen as they passed through the regions where Armenians were under deportation orders.

I am glad to be able to say this because I think this Armenian question should be kept distinct from any pro-Ally or pro-German preference. It is distinctly a humanitarian question.

From letter by Rev. W. Nesbitt Chambers, D.D., published in Smyrna (Del.) Times, February 23.

Three Field Marshals and Foreign Missions

The following letter signed by three field marshals (Lord Roberts, Lord Grenfell, and Lord Methuen) was printed for distribution among officers in the English army. The testimony which the field marshals bear to the work of foreign missions is unequivocal. The letter runs as follows:—

Dear Sir: As officers who have had the honor of serving the Crown in many lands and among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding His Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognize the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word or careless behavior may give them wrong and unfavorable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value and would wish to honor. Respect for the Christian Sunday and the attitude of a British officer toward Christian worship are closely observed, and have great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom you profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing and the character of the converts. Most missions will bear looking into, and we are convinced that, if you do this, you will never afterwards condemn or belittle them.

Already the results of Christian missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence; while on the northwest frontier of India the pacific influence of missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow-countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirits.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent.

Yours very truly,

ROBERTS,
GRENFELL,
METHUEN.

Printed, after formal permission for publication had been secured, in the quarterly magazine of the S. P. G. S., The East and The West.

THE BOOKSHELF

India and Its Faiths: A Traveler's Record. By James Bissett Pratt, PH.D. Boston: Houghton Mifflin Co. Illus. Pp. 482. Price, $4.00 net.

"I am neither a Sanskritist, nor a missionary, nor a convert to some Oriental cult; and that perhaps constitutes my chief qualification for writing on India. For I have had no ax to grind, and my interest has been centered on existing conditions, on present-day ideas and their significance, and on the methods used by the different communities of India for religious education and religious reform." These words taken from the author's preface are a key to the book.

The author is professor of philosophy in Williams College; his special concern is the psychology of religion, and he started out on his travels to gain fresh light on that subject. Evidently he is a keen observer, a good "mixer"; is able to take the point of view of his acquaintance and to form discriminating judgments. He has produced a notable book; one that is clear, lively, and illuminating, as some works on India's religions are not. While chief place is given to the Hindu in his traditional forms of belief and worship and in his various reform movements, there are informing chapters on the other religious bodies, such as the Jains, Mohammedans, Parsees, and the Buddhists of Burma and Ceylon.

The first chapter, "On Avoiding Misunderstandings," and the last two, "Christian Missions in India" and "What the West Might Learn," will prove of special value to the general reader, who is not so much concerned about the subtleties of Indian thought as he is about the practical relations of Indian life to Western civilization and the Christian religion. The author's frank and broad-minded utterances on these topics will shock many conventional notions; they give food for thought of which we wish many might partake.

That Professor Pratt comes back from his journeyings and his investigations an undismayed believer in foreign missions appears from the closing paragraph of his chapter dealing with them: "Perhaps the greatest reproach of the non-Christian religions is their lack of missionary zeal; and the greatest argument for the superiority of Christianity is the fact that it is supremely the missionary religion. For the missionary spirit is the spirit of loving service; it is the incarnation of Christianity. Hence it is astounding to find 'Christians,' as one so often does, who 'do not believe in missions.' For wherever 'Christianity' ceases to be a missionary religion it ceases to be Christian. And if Christianity be taken in the large sense, if, in short, it be identified with the spirit of Christ, whoever loves humanity must wish well to Christian missions, and whoever believes in humanity must have good hopes of the missionary's ultimate success. For Christianity has a message which the non-Christian world cannot do without. And the delivery of this message is the greatest debt that the West owes to the East."

Campaigning for Christ in Japan. By Rev. S. H. Wainright, M.D., D.D. Nashville, Tenn.: Publishing House of M. E. Church, South. Pp. 170. Price, 75 cents net.

This little book seeks to present a sketch of the Three Years' Evangelistic Campaign now in its later stages in Japan. Its subject is one of engrossing interest to all friends of the Christian movement in the East. The reader will be disappointed if he looks for any thoughtful or balanced treatment of this empire-wide attempt at united evangelism. Instead he will find a record of personal incidents connected with railroad journeys, meetings, hotel experiences, sermons and dinners, descriptions of natural scenery, including one more rhapsody on Mt. Fuji, and anecdotes of fellow-passengers and fellow-preachers. It is a medley, mostly of small matters.

THE CHRONICLE

Arrivals on the Field

January 25. At Yokohama, Japan, Miss Susan A. Searle, returning from furlough to principalship of Kobe College; and Miss Ida W. Harrison, going out for three years' service in the same institution.

Marriages

February 9. At Madura, India, Rev. Lawrence C. Powers, of Dindigul, and Miss Johanna Metzger, of the Basel Mission.

March 7. At Chester Depot, Vt., Mr. Earle Hoit Ballou and Thelma, daughter of Dr. and Mrs. Walter L. Havens. Mr. and Mrs. Ballou are under appointment of the American Board to the North China Mission.

Births

January 29. At Taikuhsien, Shansi District, North China Mission, to Rev. and Mrs. W. R. Leete, a daughter, Winona.

January 31. At Taikuhsien, Shansi District, North China Mission, to Rev. and Mrs. Paul L. Corbin, a daughter, Latha.

February 18. In New York, N. Y., to Mr. and Mrs. William L. Nute, of Tarsus, Central Turkey, a son, John Wesley.

Deaths

February 12. In Minneapolis, Mrs. Augusta E. Dean, aged eighty-one years. Mrs. Dean was born in India, the daughter of Rev. Amos Abbott, M.D., and of Anstice Wilson Abbott, his wife. Educated at Mt. Holyoke, she married Rev. Samuel C. Dean, and with him joined the Marathi Mission in 1856. Mr. Dean's failing health made their return to America necessary in 1867. Mrs. Dean assisted in woman's work in Bombay from 1901–1905. She leaves seven sons and a daughter, as well as three brothers and three sisters.

February 20. In Los Angeles, Cal., by accident, James Carson, assistant for some time in the office of Treasurer Peet, Constantinople, a few years ago. He leaves a wife and a little son, only ten weeks old.

March 4. At Madura, India, from cholera, Rev. Lawrence C. Powers, of Dindigul. Fuller notice will appear in next issue.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 95	
Augusta, South Cong. ch.	2 55	
Bangor, Louise A. Bliss,	25	
Ellsworth, 1st Cong. ch.	10 00	
Island Falls, Whittier Cong. ch.	5 00	
Machias, Center-st. Cong. ch.	12 43	
Portland, Rev. George W. Kelly,	1 00	
Saco, 1st Cong. ch.	13 00	
York Village, 1st Cong. ch.	7 00	58 18

New Hampshire

Brentwood, Cong. ch.	10 00	
Derry, 1st Cong. ch.	2 50	
Hampton, Cong. ch.	38 00	
Rye, Cong. ch.	55 50	
Wakefield, 1st Cong. ch.	2 00	108 00

Vermont

Cornwall, M. M. Peck,	5 00	
Essex Junction, 1st Cong. ch.	43 05	
Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow and to const. *Rev. Ola R. Houghton*, H. M.	50 00	
Waterbury, E. H. E.	15 00	113 05

Massachusetts

Ashfield, Cong. ch., A. F. Richmond,	2 00	
Auburndale, Friend, for work in Mindanao,	1 00	
Berkley, Cong. ch. and Sab. sch.	10 00	
Boston, Old South Cong. ch., 300; Eliot Cong. ch. (Roxbury), 56.04; Park-st. Cong. ch., Florence St. J. Baldwin, 50; Mt. Vernon Cong. ch., 24.50; Highland Cong. ch. (Roxbury), 5; Friend, for work in China, 5,	440 54	
Braintree, 1st Cong. ch., for work in India,	6 50	
Cambridge, A. B. Seymour,	8 00	
Cohasset, 2d Cong. ch.	37 74	
Cummington, West Cong. ch.	1 15	
Danvers, Susan S. Driver,	10 00	
Dennis, Union Cong. ch.	3 00	
Fairhaven, 1st Cong. ch.	74 84	
Fitchburg, Finnish Cong. ch.	12 75	
Gloucester, Trinity Cong. ch., Friend,	10 00	
Groveland, Cong. ch.	19 47	
Hardwick, Calvinistic Cong. ch.	10 00	
Hingham, J. Wilmon Brewer, for Battalagundu,	4 00	
Lakeville and Taunton Precinct, Cong. ch.	39 75	
Lenox, Cong. ch.	197 30	
Newton Centre, In memory of Charles C. Burr,	100 00	
Northboro, Mrs. Esther E. Allen,	2 00	
Northbridge, Rockdale Cong. ch.	12 00	
Packardville, Cong. ch., S. Alice Collis, for Aruppukottai, 25; do., for Inghok, 10,	35 00	
Peabody, E. W. Wilkins,	500 00	
Pepperell, Cong. ch., William W. Dole,	20 00	
Pittsfield, Z. X. Y.	258 33	
Reading, Cong. ch.	10 00	
Revere, Trinity Cong. ch. (Beachmont),	15 00	
South Hadley Falls, G.	100 00	
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 400; Faith Cong. ch., 54.45; U. C., 10,	464 45	

Stow, Mrs. Lucy S. Connor,	25 00	
Uxbridge, 1st Cong. ch.	35 26	
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds,		
113; H. L. E., 165,	278 00	
———, Friend,	45 00—	2,788 08
Legacies.—Groton, Emma P. Shumway, add'l,		658 89
		3,446 97

Rhode Island

Central Falls, Cong. ch.	120 79	
Kingston, Cong. ch.	115 66—	236 45

Young People's Societies

Vermont.—Dorset, East Y. P. S. C. E., for Harpoot, 8; do., Y. P. S. C. E., for Shaowu, 2.50; Westminster, 1st Y. P. S. C. E., 5,	15 50
Massachusetts.—Braintree, 1st Y. P. S. C. E., 2.50; Framingham, Plymouth Y. P. S. C. E., 1.47; Heath, Y. P. S. C. E., 2.32; Packardville, Y. P. S. C. E., for Inghok, 5.50; South Acton, Y. P. S. C. E., for Shaowu, 10; Worcester, Old South Y. P. S. C. E., of which 1.50 from Inter. Dept., 3.50,	25 29
	40 79

Sunday Schools

Maine.—Bangor, Forest-av. Cong. Sab. sch., 2; Bucksport, Elm-st. Cong. Sab. sch., 5; Dover, Cong. Sab. sch., 1.02; Harpswell, Cong. Sab. sch., 3.50; Portland, Williston Cong. Sab. sch., 5,	16 52
New Hampshire.— Gilsum, Cong. Sab. sch., 1.20; Laconia, Cong. Sab. sch., of which 5 for Adana, 6.92; Sanbornton, Cong. Sab. sch., 5,	13 12
Vermont.—Dorset, Cong. Sab. sch., .15; Milton, Cong. Sab. sch., 2.50; Thetford, 1st Cong. Sab. sch., 25,	27 65
Massachusetts.—Andover, South Cong. Sab. sch., 20.53; Arlington Heights, Park-av. Cong. Sab. sch., 3.75; Boston, Trinity Cong. Sab. sch. (Neponset), 8.43; Cambridge, 1st Evan. Cong. Sab. sch. (Prospect-st.), 15; East Northfield, Trin. Cong. Sab. sch., 36; East Walpole, Union Cong. Sab. sch., 1.05; Falmouth, 1st Cong. Sab. sch., 3.44; Fitchburg, Swed. Cong. Sab. sch., 4; Great Barrington, Cong. Sab. sch., 37.75; Heath, Cong. Sab. sch., 4.43; Lakeville and Taunton Precinct, Cong. Sab. sch., 8.25; Lynn, 1st Cong. Sab. sch., 10.33; Monterey, Cong. Sab. sch., Prim. Class, 5; Newton, Eliot Cong. Sab. sch., of which 30 for Madura and 30 for Mt. Silinda, 60; Newton Center, 1st Cong. Sab. sch., 71.15; Paxton, Cong. Sab. sch., 3.81; West Brookfield, Cong. Sab. sch., .25; Whitinsville, Village Cong. Sab. sch., 134.80; Worcester, Old South Cong. Sab. sch., of which 17.02 toward support Rev. C. B. Olds, 41.38; do., Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15,	484 35
Rhode Island.—East Providence, Riverside Cong. Sab. sch., 5; Peace Dale, Cong. Sab. sch., 2.48,	7 48
	549 12

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch., toward support Rev. J. K. Birge,	100 00	
Central Village, Cong. ch.	14 67	
Durham, Cong. ch.	3 25	
Granby, 1st Cong. ch., for 1915,	13 00	
Groton, 1st Cong. ch., for 1915,	63 00	
Hartford, 1st ch. of Christ,	669 69	
Killingworth, Cong. ch., for 1915,	2 18	
Lisbon, Newent Cong. ch.	32 50	
Middlefield, Cong. ch.	12 54	
Middletown, 1st Cong. ch.	9 44	
Naugatuck, Cong. ch.	100 00	
New Haven, Dwight Place Cong. ch., for 1915, 169.48; Grand-av. Cong. ch., for 1915, 67.32,	236 80	
North Guilford, Cong. ch.	22 00	
North Woodbury, Cong. ch.	20 00	
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	64 20	
Stamford, 1st Cong. ch.	65 00	
Waterbury, Mrs. Helen P. Camp,	75 00	
Winchester, Cong. ch., Harriet M. Starks,	15 00	
Windsor, Cong. ch.	25 00	
Woodstock, 1st Cong. ch.	10 75—	1,554 02
Legacies.—Killingly, Emily Danielson, by Henry T. Child, Ex'r,		475 83
		2,029 85

New York

Brooklyn, Marion L. Roberts, for Austria,	10 00	
Canandaigua, Cong. ch.	50 00	
Clayville, Cong. ch.	6 00	
Ellington, Cong. ch.	28 50	
Elmira, St. Luke's Cong. ch.	18 25	
Holland Patent, Welsh Cong. ch.	5 00	
Ithaca, 1st Cong. ch.	35 50	
Jamestown, Rev. Elliot C. Hall,	500 00	
New York, Bedford Park Cong. ch.	4 25	
Riga, Cong. ch.	12 00	
Tallman, Cong. ch., William Sage Woolworth, Jr.	3 00	
Watertown, Emmanuel Cong. ch.	14 49	
———, Rev. and Mrs. Justin E. Abbott, toward support Miss Lillian L. Picken,	558 00	
———, Friend, Central New York,	25 00—	1,269 99

New Jersey

Arlington, M. W. P., for Harpoot,	10 00	
East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover,	95 86	
Lakewood, Mary M. Foote,	30 00	
Montclair, 1st Cong. ch., Friend,	15 00	
Westfield, Cong. ch.	100 00—	250 86

Pennsylvania

Bangor, Welsh Cong. ch.	14 00	
Sharon, 1st Cong. ch.	6 00	
Taylor, 1st Cong. ch.	11 32	
Wilkes-Barre, 1st Welsh Cong. ch., for 1915,	22 20—	53 52
Less.—Philadelphia, Friend, to cancel item in January receipts,		20 00
		33 52

Ohio

Atwater, Cong. ch.	5 00	
Canfield, Ellen Edwards,	6 00	
Chagrin Falls, Cong. ch.	10 00	
Cleveland, Jones Road Cong. ch., 22; Nottingham Cong. ch., 3,	25 00	
Gomer, Cong. ch.	44 10	
Kelley's Island, Cong. ch.	4 92	
Lexington, Cong. ch.	5 00	
Marietta, Mr. and Mrs. T. D. Biscoe,	25 00	
New London, 1st Cong. ch.	7 00	
Oberlin, 1st Cong. ch.	23 15	
Painesville, 1st Cong. ch., Margaret A. Murray,	25 00	
Rockport, Cong. ch.	7 67	
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., 42.63,	164 63	
Twinsburg, Cong. ch.	10 50	
York, Cong. ch.	9 03—	372 00

North Carolina

Montreat, Anna C. Edwards, for work in Turkey,	5 00	
Southern Pines, Cong. ch.	62 82—	67 82

Florida

Daytona, 1st Cong. ch., 96.63; Edgar M. Condit, toward support Rev. O. S. Johnson, 250, 346 63

Young People's Societies

Connecticut.—Greenwich, North Y. P. S. C. E., toward support Rev. W. P. Elwood, 16.51; South Coventry, Y. P. S. C. E., for Harpoot, 30; Windsor, Y. P. S. C. E., for Harpoot, 10, 56 51
New York.—Cincinnatus, Y. P. S. C. E., for Shaowu, 5 00
Ohio.—Lexington, Y. P. S. C. E., for Pangchwang, 5 00
66 51

Sunday Schools

Connecticut.—Coventry, 2d Cong. Sab. sch., 11.62; Hartford, Wethersfield-av. Cong. Sab. sch., 8.30; do., South Cong. Sab. sch., 1.70; Litchfield, Cong. Sab. sch., 15; Naugatuck, Cong. Sab. sch., 15.68; North Madison, Cong. Sab. sch., 8.29; Norwich, Greeneville Cong. Sab. sch., 7; Southington, 1st Cong. Sab. sch., 8.16; Stratford, Cong. Sab. sch., 1; Terryville, Cong. Sab. sch., 22, 98 75
New York.—Brier Hill, Cong. Sab. sch., 2.54; Canaan, Cong. Sab. sch., 7.25; Irondequoit, United Cong. Sab. sch., 13.42, 23 21
New Jersey.—Newark, Sab. sch. of 1st Cong. Jube Memorial ch., for China, 30 00
Pennsylvania.—Fountain Springs, Christ's Cong. Sab. sch. 1 50
Ohio.—Brookfield, Slope Sab. sch., 7.25; Conneaut, Cong. Sab. sch., 10, 17 25
Virginia.—Herndon, Cong. Sab. sch. 1 00
Florida.—Daytona, 1st Cong. Sab. sch. 3 37
175 08

INTERIOR DISTRICT

Kentucky

Berea, Rev. and Mrs. James W. Raine, 25 00

Alabama

Marion, 1st Cong. ch. 2 50

Illinois

Chicago, Burnside Immanuel Cong. ch., 15; Wellington-av. Cong. ch., 13.05; Millard-av. Cong. ch., 5, 33 05
Forrest, Mrs. Laura E. Tewksbury, 5 00
Glencoe, Union Cong. ch. 75 00
Gridley, Cong. ch. 25 00
Griggsville, Cong. ch. 5 55
Kingston, Mayfield Cong. ch. 13 50
Morris, Cong. ch. 12 22
Mounds, Cong. ch. 8 00—— 177 32

Michigan

Charlotte, Cong. ch. 7 60
Flint, 1st Cong. ch. 30 00
Oxford, Cong. ch. 3 70—— 41 30

Wisconsin

Bloomington, Cong. ch. 32 00
Endeavor, Trinity Cong. ch. 14 00
La Crosse, 1st Cong. ch. 75 00
La Geneva, 1st Cong. ch. 56 92
Madison, Plymouth Cong. ch. 10 00
Menasha, 1st Cong. ch., for 1915, 58 00
Milwaukee, Grand-av. Cong. ch. 100 00
River Falls, 1st Cong. ch. 20 06
Superior, Hope Cong. ch. 6 25—— 372 23

Minnesota

Ada, Cong. ch. 4 72
Appleton, Cong. ch. 2 00
Bertha, Cong. ch. 2 00
Dexter, Cong. ch. 7 00
Dugdale, Cong. ch. 3 92
Fairmont, Cong. ch. 2 17
Lake City, Cong. ch. 3 60
Mankato, 1st Cong. ch. 6 75
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 191.47; Como Cong. ch., 50; 5th-av. Cong. ch., 37.15; Pilgrim Cong. ch., 34.33; Lowry Hill Cong. ch., 20.25; Robbinsdale Cong. ch., 18.79; Union Cong. ch., 3.40; Fremont-av. Cong. ch., 2.23; Minnehaha Cong. ch., 1.20, 358 82
Monticello, Cong. ch. 4 55
Plainview, Cong. ch. 4 00
Rochester, Cong. ch. 38 77
St. Charles, Cong. ch. 7 40
St. Paul, Olivet Cong. ch. 62 90
St. Paul Park, E. May Biscoe, for work in China, 10 00
Waseca, Cong. ch. 3 00
Zumbrota, Cong. ch. 2 50—— 524 10

Iowa

Algona, Cong. ch. 8 00
Atlantic, Cong. ch. 12 34
Clear Lake, Cong. ch. 17 53
Clinton, Cong. ch. 13 98
Davenport, Berea Cong. ch. 7 45
Des Moines, Plymouth Cong. ch. 23 35
Farnhamville, Cong. ch. 20 00
Galt, Cong. ch. 9 50
Grinnell, 1st Cong. ch., Fred Morrison, for relief of native preachers and teachers in Turkey, 100 00
Ionia, Cong. ch. 1 34
Long Creek, Cong. ch. 4 79
Manson, 1st Cong. ch. 2 50
Montour, Cong. ch. 45 00
Sioux Rapids, Cong. ch., Friends, for Aruppukottai, 31 00
Vining, Cong. ch. 2 00—— 298 78

North Dakota

Buchanan, 1st Cong. ch., for 1915, 8 00
Gackle, German Parish, toward support Rev. C. H. Maas, 86 00
Mayville, Mrs. Ella A. Olson, 10 00
New Leipzig, Ger. Cong. chs., toward support Rev. C. H. Maas, 115 50
Pierce, Rev. John Nickerson, for work in Turkey, 10 00—— 229 50

South Dakota

Blaine, Cong. ch., Woman's Miss. Soc. 2 50
Edgemont, Cong. ch. 3 00
Fort Pierre, Cong. ch. 12 60
Gregory, Mrs. F. L. Wood, 7 17
Hosmer, St. Paul's and Friedens Ger. Cong. chs., toward support Rev. C. H. Maas, 20 00
Mitchell, Cong. ch. 8 00
Myron, Cong. ch. 5 12
Scenic, Cong. ch. 48—— 58 87
Less.—Aberdeen, To cancel entry in January receipts, 25 00
33 87

Nebraska

Alliance, Ger. Cong. ch., toward support Rev. C. H. Maas, 7 00
Center, Cong. ch. 9 50
Chadron, Cong. ch. 8 00
Geneva, 1st Cong. ch. 5 00
Hastings, Cong. ch. 24 00
Irvington, Cong. ch. 21 00
McCook, Ger. Cong. ch., toward support Rev. C. H. Maas, 100 00
Steele City, Cong. ch. 8 00—— 182 50
Less, Legacies.—Silver Lake Township, Isaac Miller, inheritance tax, 24 97
157 53

Kansas

Burlington, Cong. ch. 25 00
Kansas City, Central Cong. ch. 10 00

Paola, Plymouth Cong. ch. 8 75
Partridge, Cong. ch., for 1915, 12 50
———, Matured Conditional Gift, 75 00— 131 25
Legacies.—Ottawa, Mrs. Calista L. Stratton, by John L. Stratton, for work in Africa, 50 00
181 25

Colorado

Eaton, Ger. Cong. ch., of which 10 toward support Rev. C. H. Maas, 16 80
Greeley, Ger. Brotherhood Conference, toward support Rev. C. H. Maas, 100 00— 116 80

Young People's Societies

Michigan.—Allenville, Y. P. S. C. E. 5 50
Nebraska.—Clay Center, Y. P. S. C. E. 5 00
Kansas.—Topeka, North Y. P. S. C. E., for Adana, 15 00
Colorado.—Fruita, Ger. Y. P. S. C. E., toward support Rev. C. H. Maas, 4 20
29 70

Sunday Schools

Texas.—Dallas, Winnetka Cong. Sab. sch. 2 25
Illinois.—Bartlett, Wayne Cong. Sab. sch., 5; Chicago, Millard-av. Cong. Sab. sch., 10; do., California-av. Cong. Sab. sch., 1.50; Neponset, Cong. Sab. sch., 5; Rio, Cong. Sab. sch., 2, 23 50
Michigan.—Ada, 1st Cong. Sab. sch., 1; Maybee, Cong. Sab. sch., 1.24; Onekama, Cong. Sab. sch., 1.14, 3 38
Wisconsin.—Rhinelander, Cong. Sab. sch. 5 00
Minnesota.—Excelsior, Cong. Sab. sch., 20; Granite Falls, Cong. Sab. sch., 16.48; Little Falls, 1st Cong. Sab. sch., for 1915, 23; Minneapolis, Robbinsdale Cong. Sab. sch., 23.32, 82 80
Missouri.—St. Louis, United Cong. Sab. sch., 12.75; do., Pilgrim Cong. Sab. sch., Mr. Perry's Class, for Madura, 12, 24 75
Nebraska.—Crete, 1st Cong. Sab. sch., 12; Omaha, Central Park Cong. Sab. sch., 1.20; Wilcox, Cong. Sab. sch., 11, 24 20
Kansas.—Great Bend, 1st Cong. Sab. sch. 10 00
Colorado.—Fort Morgan, Ger. Cong. Sab. sch. and Y. P. S. C. E. Conference, toward support Rev. C. H. Maas, 10 12
186 00

PACIFIC DISTRICT

Washington

Seattle, Pilgrim Cong. ch., toward support Rev. Arthur Hummel, 250 00
Walla Walla, 1st Cong. ch. 100 00— 350 00

Oregon

Central Howell, Cong. ch. 5 50
Portland, 2d Ger. Cong. ch. 5 00— 10 50

California

Los Angeles, Rev. John H. Denison, 100 00

Hawaii

Hana, Cong. ch. 10 00

Young People's Societies

Washington.—Ritzville, Philadelphia Ger. Y. P. S. C. E., for Mt. Silinda, 15 00
California.—San Mateo, Y. P. S. C. E. 10 00
25 00

Sunday Schools

California.—San Mateo, Cong. Sab. sch., 16; Stockton, 1st Cong. Sab. sch., Prim. Dept., 5, 21 00

MISCELLANEOUS

Austria

———, Chs., 42.17, Friend, .76, all for Shaowu, 42 93

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,324 97
For repairs, girls' school, Inanda, 250 00
For housekeeping grant for missionary, Inanda, 75 00
For expenses, girls' school, Marsovan, 300 00
For Pundit allowance for missionary, Ahmednagar, 30 00
For Farrar Schools, Ahmednagar, 100 00
For repairs, girls' boarding school, Tientsin, 10 00
For repairs, Station Class, Tientsin, 20 00
For repairs, girls' boarding school, Tungchow, 10 00
For repairs, Station Class, Paotingfu, 10 00
For Davis Kindergarten, Foochow, 100 00
For girls' school, Chihuahua, 5,931 96— 20,161 93

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 5,500 00
For Woman's Work Building, Fenchofu, add'l, 58 00
For Kate Ford Whitman Memorial Hospital, 3,400 00
For Foochow Boarding Station Class, 400 00
For Taiku Ladies' House, 75 00— 9,433 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 800 00
30,394 93

Additional Donations for Special Objects

New Hampshire.—Exeter, Phillips Cong. ch., Friend, for work, care Rev. H. K. Wingate, 25; Mont Vernon, The Hearthstone, for native helper, care Rev. E. Fairbank, 50; Portsmouth, Rev. Lucius H. Thayer, for debt on church, care Rev. R. F. Black, 10; ———, Friend, for work, care sundry missionaries, 3,550, 3,635 00
Vermont.—Johnson, Ida E. Perry, for pupil, care Miss Edith Gates, 10 00
Massachusetts.—Arlington, Miss M. M. Root, for pupils, care Miss Mary T. Noyes, 2; Auburndale, Cong. Sab. sch., for school, care Mrs. Mary C. Winsor, 20; Boston, Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; Brookline, Mrs. Everett O. Fisk, for use of Miss C. R. Willard, 5; do., Friend, for hospital, care Dr. F. F. Tucker, 5; Chelsea, Annie P. James, for James Memorial Hospital, care Dr. P. T. Watson, 3,000; Danvers, Susan S. Driver, for hospital work, care Mrs. H. N. Kinnear, 5; East Northfield, Y. W. C. A. of Northfield Seminary, for work, care Rev. G. E. White, 25; Fitchburg, Rollstone Cong. Sab. sch., for pupil, care Mrs. W. O. Ballantine, 20; Newburyport, Miss A. E. Wiggin, for village school, care Rev. Henry Fairbank, 50; Orange, Rev. Edwin D. Kellogg, for work, care Rev. C. L. Storrs, 35; Petersham, E. B. D., for hospital, care Dr. H. N. Kinnear, 50; Pittsfield, Clarence Stevens, of which 156 for scholarships, care Rev. J. J. Banninga, 117 for scholarships, care Rev. W. M. Zumbro, 75 for scholarships, care Rev. J. X. Miller, 348; Reading, Friend, for school buildings, care Rev. J. H.

Dickson, 500; Winchester, 2d Cong. ch., for cot in hospital, Harpoot, 30; Worcester, Old South Cong. Sab. sch., Class 15, for work, care Rev. C. B. Olds, 25, 4,124 00

Connecticut.—Burnside, Miss M. J. Elmore, for work, care Dr. H. N. Kinnear, 5; Greens Farms, Cong. ch., E. T. Bedford, for chapel, care Rev. W. P. Elwood, 500; Mansfield, Ada Chaplin Mission Band of 1st Baptist ch., for pupil, care Rev. E. H. Smith, 10; New London, Mrs. J. N. Harris, for two pupils, care Rev. J. X. Miller, 60; West Hartford, Cong. Sab. sch., Huntington P. Meech's Class, for two scholarships, care Rev. A. B. DeHaan, 20; Woodstock, 1st Y. P. S. C. E., for pupil, care Rev. E. H. Smith, 5, 600 00

New York.—Angola, Miss A. H. Ames, for hospital, care Dr. H. N. Kinnear, 1; Brooklyn, Marion L. Roberts, for scholarships, care Miss J. R. Hoppin, 20; Fairport, Mrs. A. M. Loomis, for hospital, care Dr. F. F. Tucker, 3; New York, Cleveland H. Dodge, for American College, care Rev. W. W. Wallace, 500; do., Georgia L. Ely, for educational work, care Miss Emily McCallum, 100; Woodside, Clara L. Blake, for hospital, care Dr. H. N. Kinnear, 9.25, 633 25

New Jersey.—Collingswood, Eunice T. Thomas, for work, care Rev. E. H. Smith, 50; Ridgewood, Frank Wilson, for work, care Mrs. T. D. Christie, 25, 75 00

Pennsylvania.—Johnson, Gertrude S. Rohde, for work, care Miss F. K. Heebner, 10; Pittsburgh, Sadie Connell, 5, Friend, 1, all for village school, care Rev. J. F. Edwards, 6; Towamencin, Schwenkfelder ch., Ladies' Aid Soc., for use of Miss F. K. Heebner, 25; do., Schwenkfelder Y. P. S. C. E., of which 20 for pupil, care Miss F. K. Heebner, and 8.18 for use of Miss F. K. Heebner, 28.18, 69 18

Ohio.—Chagrin Falls, Francis Lomas, through Rev. W. H. Baker, for evangelistic work, care Rev. F. E. Jeffery, 10; Oberlin, Mrs. J. A. Peasley, for work, care Mrs. W. O. Pye, 5; Unionville, Mr. and Mrs. E. L. Morris, for work, care Dr. and Mrs. H. N. Kinnear, 5; York, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35, 55 00

Maryland.—College Park, Mrs. C. C. Sterrett, for Bibles and literature for Moslems in Turkey, partly for children, 50 00

Indiana.—Angola, Cong. Sab. sch., for work, care Rev. W. H. Sanders, 35 00

Illinois.—Chicago, Ida R. Williamson, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 10.70; do., M. A. H., of which 50 for King School and 25 for use of Miss C. R. Willard, 75; Crystal Lake, Cong. ch., for work, care Rev. A. J. Saunders, 10; Edwardsville, W. L. Duckles, for use of Rev. P. L. Corbin, 15; Elgin, 1st Cong. Sab. sch., for St. Paul's Institute, care Mrs. T. D. Christie, 15; Evanston, Mrs. E. J. Buffington, of which 35 for pupil, care Miss Esther B. Fowler, 40 for two pupils, care Rev. A. H. Clark, and 20 for pupil, care Rev. R. A. Hume, 95; Granville, Cong. Sab. sch., for work, care Rev. J. P. Dysart, 7.31; Joliet, Mrs. R. E. Barber, for hospital, care Dr. H. N. Kinnear, 5, 233 01

Michigan.—Battle Creek, Mrs. Nedka Ivanova, through Inez L. Abbott, for pupil, care Miss Edith Douglass, 1; Thompsonville, Y. P. S. C. E., for Bible-woman, care Miss Elaine Strang, 30, 31 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 1 00

Minnesota.—Byron, Rev. E. C. Reincke, for motor cycle, care Rev. H. A. Stick, 5; Hopkins, Mrs. C. H. Hill, for hospital, care Dr. H. N. Kinnear, 1; Minneapolis, Pilgrim Cong. ch., for work, care Rev. A. H. Clark, 500; do., Parkav. Cong. ch., Birthday Fund, for King School, care Miss C. R. Willard, 45; Northfield, Cong. ch., H. S. S. C. Soc., for King School, care Miss C. R. Willard, 3, 554 00

Nebraska.—Crete, Y. W. C. A. of Doane College, for work, care Mrs. E. L. Bliss, 25 00

Kansas.—Ottawa, John L. Stratton, for work, care Rev. and Mrs. F. R. Bunker, 10 00

Arizona.—Phœnix, Friend, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 10 00

Washington.—Kennewick, Friends, for native preacher, care Rev. E. H. Smith, 20; Seattle, Columbia Cong. Sab. sch., for children's cot in hospital, care Dr. F. F. Tucker, 20.40, 40 40

California.—Beverly, Nellie Bruggemeyer, for Bible-woman, care Mrs. M. S. Frame, 25; Claremont, Mrs. William Renwick, of which 30 for work, care Mrs. George H. Hubbard, and 100 for hospital, care Dr. P. T. Watson, 130; Ferndale, Cong. Sab. sch., for work, care Rev. W. O. Pye, 6.78; Little Lake, Cong. Sab. sch., for pupil, care Miss Esther B. Fowler, 30; Mill Valley, Mrs. Letitia F. P. Evans, for work at Paotingfu, 400; Pasadena, Mrs. Mary P. Bixley, for work, care Rev. E. H. Smith, 10; San Diego, 1st Cong. ch., S. E. T., for use of Dr. H. N. Kinnear, 10; do., 1st Y. P. S. C. E., for hospital at Harpoot, 10, 621 78

China.—Shaowu, Seventeen chs., for Prague ch., care Rev. J. S. Porter, 35 25

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For work, care Mrs. E. D. Marden,	30 00	
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	11,497 62
Donations received in February,	52,832 93
Legacies received in February,	1,159 75
	53,992 68

Total from September 1, 1915, to February 29, 1916. Donations, $426,928.30; Legacies, $61,181.16 = $488,109.46.